THE PRIEST

Vol. IV DECEMBER, 1948 No. 12

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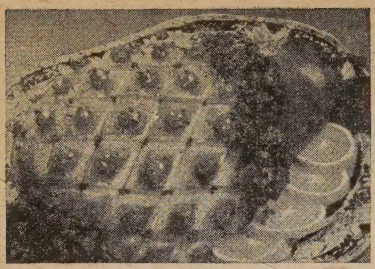

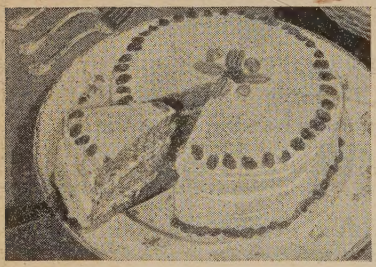

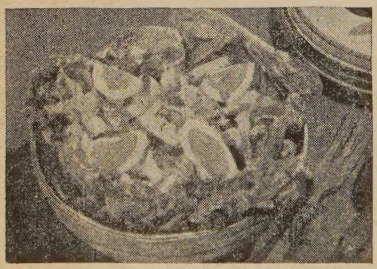

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The National Shrine

PRIESTS of the country who have contributed fully $100,000.00 towards a fund designed to embellish the interior of the National Shrine to Mary Immaculate, often inquire about the status of the present fund.

Presently the fund amounts to $1,660,000.00, with eighty-one dioceses represented through collections. Some of the largest dioceses have not yet had a collection, but this is not due to any lack of interest, but rather to the fact that a five year period was given to all the Bishops during which to raise the fund needed for the completion of the superstructure. It is estimated that the cost of this work will run to $6,000,000.00, which could be raised by a contribution of $1.00 per family, or twenty-five cents per Catholic in the United States over a period of five years.

The Chairman of the Shrine Committee reports that pastors, who have taken up a collection in dioceses in which there was none formally promulgated, will have that credited to the diocese as and when there will be a formal collection.

Our October Editorial

THE letters are still coming in—responses to the editorial of His Excellency, Bishop Noll, in the October **Priest**. It seems that the clergy do feel the need of substituting "an ounce of prevention," as therein recommended, for "a pound of cure." His Excellency, you will recall, stressed the need of an active positive program of propa-

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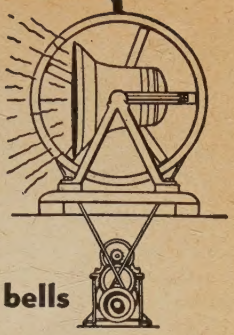

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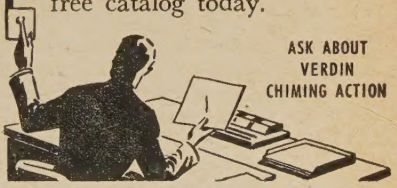

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ganda (which is only education, after all) to present the Catholic side; specifically, a diocesan or state committee to deal with prejudice and its manifestations, a group of informed laymen who can make Catholic influence felt in a legitimate way, who can protect and further Catholic interests.

Catholics do not make themselves heard. At best they may set up a high howl when it is too late, after others have already done their work too well. Hardly ever, for example, do they write to approve and encourage fair-minded editorials, or to thank some courageous public man for taking a stand on fundamental Christian principles.

By the way, it just occurs to us that the mail received by The Bishop must be really only a small proportion of what he should have got. A little random check of our own discloses that most of those we talked to, who expressed gratification at the editorial, confessed sheepishly that they had ignored the last sentence: "We would appreciate opinions on this Committee-idea from our own readers."

Reactions to Editorial in October Number

THE editorial published in the October, 1948 number of **The Priest**, captioned "Isn't It Time to Apply the Ounce of Prevention?", stirred up an unusual amount of interest. Bishops and priests wrote for special reprints of the editorial, and a large number of laymen, to whom some priests had shown the editorial, manifested a very keen interest. In fact many

THE PRIEST **DECEMBER, 1948** **VOL. 4, NO. 12**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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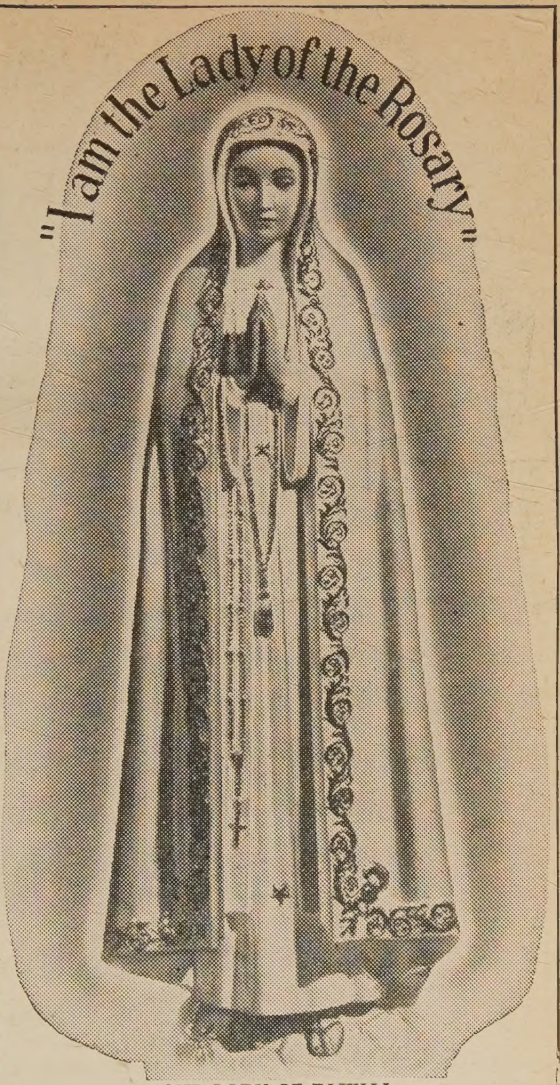

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among them offered to take care locally of the servicing of the editors of newspapers, of members of the State Legislature, if a National Bureau of Information were established.

We would evidently be glad to have some priests send us suggestions of their own for the execution of a plan only broadly outlined.

'Bride of the Church'

ALONG the lines of Bishop Noll's editorial in our October issue, a notable occasion for letter-writing turned up in a recent issue of **Look**—which magazine, by the way, has by now worked its way up to a place amongst the first five in point of circulation.

In an article "Bride of the Church," **Look** did not speak sneeringly of celibacy; it made no reference to domineering mother superiors; there were no artful jibes at the depilated polls of consecrated spinsters. And there might have been—fair or foul!

No, "Bride of the Church" was the tale of a young woman renouncing "wealth, family, and her freedom, to become a nun"—a Carmelite. Unfolded with sincere reverence, the essay must have done much toward exposing the purpose of this (as it must be) wonderfully strange life to non-Catholics.

We congratulated the magazine on the feature—and we found ourselves wishing that **Look** would get at least as many favorable letters from Catholics as **Life** must have got in the opposite vein when they ran that fantasy on the Reformation some months back . . .

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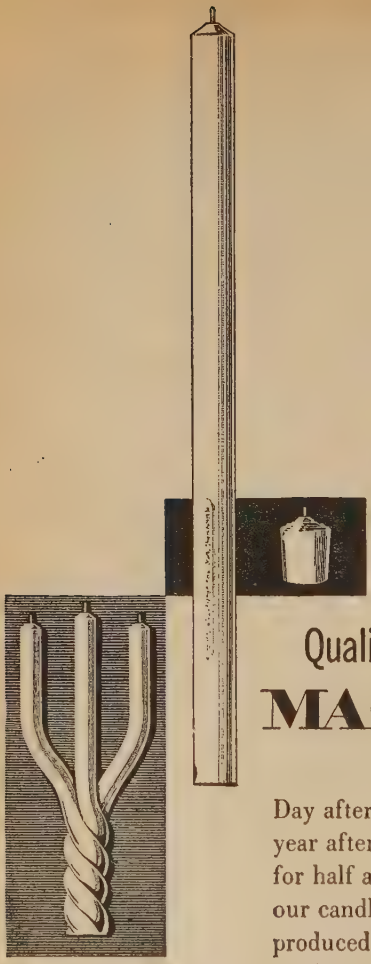

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Vocational Literature

WE'VE just received a vocational booklet—**Have You Heard Christ's Call?**—by Godfrey Poage, C.P., published by the Catholic Information Society of New York.

It's a handsome booklet, obviously a labor of love on the part both of Father Godfrey and of Father Bonaventure, whose eye for compelling layout is obvious on every page.

While we would like to have seen a greater emphasis on the "Order of St. Peter," the secular clergy, the fact is that Fr. Godfrey has done very well with the 32 pages at his disposal. He first covers the essentials of a vocation, and then he provides picture-essays on the work of priests, brothers, and sisters.

With five or six pictures to a page, the little space left had to be filled with trenchant prose—and Fr. Godfrey did it!

Incidentally, we would like to have distributed this brochure to our school children but, incredible as it might seem, despite the fact that no less than 175 different orders of women are listed, the teaching sisters in this parish have been left out: The Greensburg Sisters of Charity, strong in the Pittsburgh district. And we know that they wouldn't be enthusiastic about siphoning vocations off to other orders when they badly need them themselves.

But, anyway, isn't that supposed to be practically an absolute inscibile?—the names and the number of female religious congregations in the country?

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He Explained It, All Right!

THE other day we came across a favorite story of the late Dr. William Lyon Phelps. It concerns an Episcopal church down in Birmingham, Ala., attended by an aristocratic old Southern family for generations. For fifty years the old family servant had taken them to services every Sunday morning.

One day the aged Ephraim approached the pastor, Dr. Winterbotton—a cold stern man. "I'ze been a 'comin' to this heah church for 50 yeahs, now, Doctah," he said, "an' I'ze jus' made up my mind I'd like to join it."

"No! No! Eph'," protested the minister, "God would not approve of that. You should go down the street to the colored Baptist church—where you belong. You have a long talk with God and He will explain it all to you."

The next week Eph' saw the pastor again but before he could speak the dominie asked him: "Did

Continued on page 956

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the PRIEST

VOL. IV DECEMBER, 1948 NO.12

Editorial Comment

Here Today, Here Tomorrow

The odds on religion

PROBABLY it was the old familiar story: the return to alma mater, the poking into the past, the sudden sad realization that much is gone. But it had a new and unfamiliar turn. And it seems to have created something of a stir.

In this case the old grad went back to his beloved Oxford to discover that people were saying some pretty awful things in the name of philosophy. Boiling over into print in the pages of *The New Statesman and Nation*, he charged that his university was being threatened by Fascism. Most of the blame he hung, like Coleridge's albatross, around the neck of a relatively obscure young philosopher, one Alfred Jules Ayer, a follower of what is currently called Logical Positivism. The name need not detain us; the attitude is of interest.

Philosophy, it is alleged, need not, cannot, concern itself with such abstractions as goodness and beauty which are not facts, hereby canonized, but merely moral sentiments. "Old Oxonian," in great alarm, protested, in effect, that nothing is left for the human spirit since no place is left for distinctively human values; moral matters he finds relegated to the region of the pulpit and the realm of Chatauqua.

England's picturesque and beautiful-bearded C. E. M. Joad, who has recently returned to the faith of his Anglican fathers, was not slow to join in the fray. Always militant in a most engaging way, he was eager to take his place in the church militant. He agrees that Ayer's position leaves no "meaning in the universe." To use Joad's term, Ayer reduces all talk about

God to "twaddle." He adds, in its own way a terrible indictment, "It means nothing to say that Beethoven is a greater musician than Mr. Sinatra."

Alfred Jules Ayer was quite unruffled by it all; but he may well have been puzzled a bit by the furor this late in the game. He contented himself with a denial of the charge of Fascism; he tacitly admitted what must have seemed the softer impeachment. And well might he have been puzzled; this is old stuff indeed for all its psychological novelty in a present setting.

"Farewell To God"

Just how old it is still a third philosopher tells us in an article which haply appeared about the same time in *The Atlantic Monthly*. W. T. Stace, of Princeton University, has it is true, a somewhat different objective. He is not so much interested in reducing all talk about God to "twaddle" as he is in tracing back to its origins the type of thinking, advanced by Ayer, censured by Joad. He bids religion a fond farewell, but the farewell *is* fond; its disappearance he calls a "calamity"; he agrees with Jean Paul Sartre, (an atheist), better known on Broadway as a playwright and in intellectual circles as an existentialist, that it is "very distressing"; he concedes that without God the world cannot "go on just the same as before, as if nothing had happened"; himself an unbeliever, he recognizes in all this the presence of a "terrible crisis."

But his article is of interest just now chiefly for two things: as an altogether admirable, lucid, succinct, exposition of what has happened; as an almost total affirmation of despair. "What is to be done? Where are we to look for salvation from the evils of our time?" he asks. Answering his own question, he replies, "All the remedies I have seen suggested so far are, in my opinion, useless."

The reason for him is not far to seek: Science has left nothing for religion to feed on; science has cut the ground out from under religion; science has destroyed illusion, but religion is "such stuff as dreams are made on."

It is not this or that particular discovery or predominant theory which killed religion; it is the basic emphasis of science on efficient causes to the exclusion of purpose or finality. Religion is not radically disturbed by Copernican astronomy or essentially altered by Darwinism or ruined by Relativity. Nicholas of Cusa, Copernicus, Galileo, Kepler, Newton (how many others?), were religious men themselves but they took "the revolutionary step of consciously and deliberately expelling the idea of purpose as controlling nature from their science of nature." Purpose, indeed, is irrelevant in science so far as its practical aims are concerned: "To predict an eclipse what you

have to know is not its purpose but its causes." Hence final causes tended (1) to disappear, (2) to be despised, (3) to be ruthlessly ruled out.

Bertrand Russell has furnished the *locus classicus* for this outlook: "Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way, for man condemned today to lose his dearest, tomorrow himself to pass through the gate of darkness, it remains only to cherish, ere the blow falls, the lofty thoughts that ennoble his little day; . . . to worship at the shrine his own hands have built; . . . to sustain alone, a weary but unyielding Atlas, the world that his own ideals have fashioned despite the trampling march of unconscious power."

You'll pardon the length of the quotation, we trust; for this magnificent bit of emotive prose (or poetry) cannot be surpassed. This is the picture one is to set over against the first chapter of Genesis. The Creator looked upon His work and saw that it was good; Atlas can only groan and grow weary of the load. The man who accepts Genesis warms himself over the flickering flame of self-deception; Atlas, as we like to say today, "faces the facts." The result—the end of religion.

With it, the end of morality! It is refreshing, really, to witness Professor Stace's blunt recognition of this awful consequence. Belief in the ultimate irrationality of everything leaves no room for first principles of even the practical order—this he sees clearly and expresses without hesitation: "Our ideals and moral ideas have in the past been rooted in religion. But the religious basis of our ideals has been undermined, and the superstructure of ideals is plainly tottering." The elite, intellectually and socially, may preserve standards of morality (on some sort of Neo-Stoic basis, we gather); in a "few hundred years" the populace may be educated to morality without religion (and here we are inclined to think him over-sanguine); but the present and the immediate future are bleak—man may "sink back into the savagery and brutality from which he came, taking a humble place once more among the lower animals."

What is one to say to this? At least that Stace's article is free of any evident animus; that he recognizes the social role of religion to date and today even though he despairs of the morrow.

"Lucretius Redivivus"

He has not blundered into the egregious error of not-too-few of our contemporaries who think that religion is simply expendable, or that as a kind of carcinoma it should be excised from the civic body. To read the remarks, e. g., of the former Director General of Medical Services in the Canadian Army, Dr. G. Brock Chisholm, now active as head of the World Health

Organization of the United Nations, one would gather that it is not the absence but the presence of religion we must fear above all else. He takes the ancient Epicurean position for his own (without in fact making out quite so good a case as old Lucretius): "Tantum religio potuit suadere malorum."

What's wrong with the world? In a Washington lecture in 1946 he proclaimed that the "basic psychological distortion" . . . which "produces inferiority guilt and fear, which makes controlling of other people's personal behavior emotionally necessary, which encourages prejudice and inability to see, understand and sympathize with other people's points of view" is "morality, the concept of right and wrong."

Unfortunately, "for many generations we have bowed our necks to the yoke of the conviction of sin. We have swallowed all manner of poisonous certainties fed us by our parents, our Sunday and day-school teachers, our politicians, our priests, our newspapers and others with a vested interest in controlling us."

But to return to Professor Stace—

Unquestionably he is right in highlighting the corrosive nature of the so-called scientific outlook. At least since the days of White and Draper in the nineteenth century, we in America have been used to hearing apologists avow, against those worthies, that there is no war between Science and Religion. What can they mean? Only that there *need* be no warfare. It is quite impossible to maintain that there has been none or is none today.

Science and Religion should not conflict, they do often enough; Stace sees this clearly. What he does not see so clearly is the essential futility of pronouncing on philosophical matters in the name of science.

One can only laugh at the old fashioned materialist who used to announce with ponderous gravity that he had never ("in all my years" etc., etc.) come across a soul in his dissecting room. It is rather those who believe in the soul who would be surprised if he had, since the soul, whether it exists or not, ex-hypothesi cannot be sensed. His error, however crude, finds its modern counterpart in the scientist who cannot find final causes. As a scientist, he has never looked for them. His preoccupation is legitimately with the *how*; at most, when he is not dealing with correlations between mathematico-physical concepts, he is concerned with efficient causes.

Science Has Its Limitations

Philosophy asks *why*. If there are quantities, whose most minute variations the scientist measures, are there no longer qualities? And are there no longer things which have quantity and quality? And shall one

say purpose has no place in explaining their existence?

To speak of things in terms of purpose is not science, we grant. To speak of things in terms of the only alternative, chance, is equally not science. If the scientist grasps this much he is on the way to the solution of his difficulties, and the resolution of the unnecessary conflict. Philosophy asks why there is anything.

One cannot help asking "Why"; and one cannot answer without prefacing his remarks with "Because . . .." There is no rational escape from purpose not even in positing an "irrational universe." For the scientist to deny this is to deny that his own mind, on which he has relies in his laboratory, is reliable outside it. It is to question his own sanity, once he closes the door.

The same Professor Whitehead, to whom Professor Stace acknowledges his debt for part of his paper, also makes the pertinent remark, "Scientists animated by the purpose of proving that they are purposeless constitute an interesting subject for study." To generalize this observation, scientists who admit any purpose in psychology cannot deny it elsewhere. They can say they are not interested as psychologists. No one can quarrel with that. They can say that they fail to understand the purposes of many things. No one can quarrel with that. But to deny purpose is to deny their own purposes. Not that we must necessarily argue from psychology to metaphysics, from one's own introspection to the universe, but that we can explain neither the universe nor the individual except in terms of purpose. To say chance is to say nothing; it is to deny one's ability to say anything.

Do we disparage science in thus limiting it to the empirical world? By no means. Do we run down its worth even if we say (as should now be evident) that there are more things in heaven and earth than are dreamt of in our science? Hardly. For science has nothing to say about many matters (including religion) which lie nearest the heart of man. All our deepest concerns and most human interests lie outside it. Which leads us to take issue with Professor Stace on still another point. Religion is not dead or dying. Rather—recently moribund, it is on the verge of coming quite surprisingly to life.

Much of what both Dr. Stace and we have been saying about science and causality is admittedly "caviar to the general." That is, however, a point in our favor. Both science and philosophy make demands the ordinary man cannot meet. The pursuit of either calls not only for technical training but, in the proper sense of a much misunderstood term, for leisure. Aristotle, hard headed old realist, makes the interesting observation according-

ly that these branches of knowledge "which do not aim at giving pleasure or at the necessities of life were discovered, and first, in the places where men first began to have leisure." This is why, he notes, mathematics was founded in Egypt, "for there the priestly caste was allowed to be at leisure." Science and philosophy are not the preoccupation of the average man except in so far as he can pursue the intellectual life. How many, as a case in point, will feel the force of Professor Stace's provocative article?

The Threat of Secularism

This is not to deny the threat of secular education. Rather it is to recognize the very real threat that it can be today. It is to plead once again for wider Catholic education, to stress its necessity—"cum necessitate medii" as the theologians say.

Yet even now, as the cause of Catholic education (the writer believes) faces greater and greater obstacles, one is in danger of overlooking the imperious demand of the heart for God.

Above all, we would say, Dr. Stace misjudges the power of organized religion. "Catholicism has had no difficulty in maintaining itself in a secular age." Who said that? An outstanding Protestant theologian, Reinhold Niebuhr, in the same *Atlantic Monthly* some months previous to the article we have cited. The relevant factors he finds as follows, "Its religious authoritarianism became a haven for all who feared the confusion of ideals in a secular age, or perhaps sought to evade the responsibilities of freedom which a possibly too consistent individualism forced upon men. Its highly integrated ecclesiastical institution, transcending nations and classes, claiming an unqualified divine sanctity, and rooted deeply in history, became a kind of spiritual fortress where all could seek refuge who found the spiritual climate of modernity either too challenging or too confusing."

Niebuhr, quite understandably, approaches the subject from an alien point of view and sets forth his observations in the worst possible light, but viewed in themselves they might serve adequately as a kind of commentary on St. Thomas' arguments for the necessity of his religion! Only St. Thomas concludes piously and in a spirit of gratitude, that all may thus easily share in the knowledge of God "absque dubitatione et errore."

We can only conclude that the situation is not quite so bad as some might think. Granted a continuance of the active life of the Church, granted zealous priests, brothers, sisters, and apostolic layfolk, religion will hold its own, and more. Our Blessed Lord has not founded an academy of sciences, or a Lyceum or an institute for social studies, or a debating society, but a Church. A Church can stem the tide, and more!—G.J.G.

Fr. O'Hoolihan Meets the Press

"Like a rose among thorns. . ."

M. X. O'Connor

AS David Tartar shoved his moist thumb briefly against the doorbell of St. Michael's rectory, he gazed about furtively. He had never been in a rectory before. He was not quite sure whether he should pretend to be at ease by sonorously shouting, *"Dominus Vobiscum!"* when the door opened, or should simply say: "How do you do?—I'm Mr. Tartar from the Oswego *Chronicle*."

His musings were suddenly congealed as a large, ominous woman, with tangled gray hair, yanked open the door and loomed before him. Mr. Tartar broke into the boyish smile he reserved for middle-aged women and murmured: "Good evening."

The hostile gray head opposite him did not relax. Mrs. O'Shea, widow and proper housekeeper, despised salesmen. She waited warily to hear what encyclopedia this fellow had come to pawn off on the Rev. O'Hoolihan.

Mr. Tartar, sensing the uselessness of the charming manner before this brute, decided to be crisp and authoritative. If he couldn't win her, he might scare her.

"I'm Mr. Tartar from the Oswego *Chronicle*," he growled, shoving a card her way. "Tell Father O'Hoolihan I wish to see him on important business."

Mrs. O'Shea did not exactly cringe as the reporter had hoped she might. But her overt hostility slithered into a growing respect, tempered by suspicion. "A reporter—what can he want?" she thought uneasily to herself. She wondered if the Rev. O'Hoolihan had recently been denouncing freedom of the press in one of his famous sermons. "Whatever it is," she thought, "I'd better call him."

"I'll tell him you're here," she conceded.

Slowly, and with the absurd dignity that sometimes accrues to those who dwell on the fringe of the clerical world, she led him into the small, yellow-walled parlor where a stout, blue Madonna added a touch of color, if not beauty to the walls.

"Wait here," she said.

Mr. Tartar sat down on one of the two wooden chairs in the room and spun his gray hat around on his right index finger. He hoped the wait would not be too long. He wondered if he might light a cigarette.

Before he had time to decide on the propriety of smoking in a rectory, the Rev. Timothy O'Hoolihan, a big, red-faced,

gray-topped man, clumped heartily into the parlor.

"How do you do!" he boomed with an honest smile and extended his hand. "I'm Father O'Hoolihan. I hear you're from the *Chronicle* . . . What on earth do you want to see me about?"

Mr. Tartar felt better. The Rev. O'Hoolihan was obviously no ogre. The priest, he decided, was just a large, middle-aged boy with a friendly heart. Chasubled in green, he might thunder anathemas on Sunday, but on a Tuesday evening he looked like just another human being.

"How do you do, Father," said Mr. Tartar with a relieved smile. "For a moment I was afraid I wasn't going to get past your housekeeper."

"I know just how you feel," smiled the priest. "She does look like a witch, but she's a fine cook. And she's got a heart of gold," he added hastily.

Mr. Tartar started to wonder why *gold* hearts were so much better than human ones, but his incipient rumination was interrupted by Fr. O'Hoolihan's immediately practical question: "Now just what was it you wanted to see me about? Are you thinking of marrying one of the girls in the parish?"

"No," said Mr. Tartar smiling. "The truth is, Father—I want a statement for the press. I'd like to get some of your opinions on the present mess the world is in," he hurried on. "The *Chronicle* is taking a poll of the town's leading citizens and, naturally"—here he gave his most toothsome smile—"that counts you in."

"Fine, fine," said Fr. O'Hoolihan. "I like a man who gets down to brass tacks."

Mr. Tartar shuddered imperceptibly. *"Brass tacks* . . . why must it always be 'brass tacks'?" he wondered irritably. "Why can't people get down to 'brass buttons' or 'brass spitoons' once in awhile?"

Dismissing the momentary irritation caused by the cliches, Mr. Tartar sat down on the chair proffered by Fr. O'Hoolihan and plunged into the interview.

"Here's the pitch, Father," said Tartar drawing a small, blue notebook from his inside coat pocket. "You know everybody's worried about communism and the atomic bomb and high divorce rate and so on. Well, the *Chronicle* thought it might contribute to public sanity by publishing the opinions of the more thoughtful citizens on these matters. Now, if you could give me the Catholic Church's slant on present-day problems, it would be a big help."

"Glad to, glad to," said Fr. O'Hoolihan, wrestling his large frame into a more comfortable position on the wooden chair.

"First of all, Father," the reporter asked, "what do you think of the world's condition at present? Do you really think that things are bad—worse than when you were young?"

The priest cleared his throat loudly and paused a moment.

Then with his head on one side like a cocker spaniel, he frowned and started to orate: "Holy Mother the Church," he began solemnly and paused as though thinking through an intricate truth . . .

Mr. Tartar wondered why priests always had to preface the word 'church' with that tired metaphor. He wrote simply "The Church" and listened to the rumbling voice continue.

"Holy Mother the Church," pronounced Fr. O'Hoolihan majestically, "feels that the world is in a terrible state. We see before us today," he hurried on, "the lurid spectacle of a world that has gone mad with passion. A world that has descended to the level of the beast."

Mr. Tartar winced visibly and rapidly scribbled down his own version.

Fr. O'Hoolihan, noticing the grimace, eyed the rapidly moving pencil suspiciously. "Read me what you've got so far," he said warily.

"The Catholic Church feels that the world is in a mess at present," read Mr. Tartar crisply. "She feels that men have only themselves to blame: they they have abandoned reason for emotion and, as a result, are behaving in a way that would make even a jackass look intelligent by comparison."

Fr. O'Hoolihan's eyes bulged: "It's a good thing I made you read that," he sputtered. "You reporters mean well, but you simply have no idea of clerical decorum. Why, language like that in the mouth of a priest . . .," the thought was so horrendous—he was unable to draw a conclusion. "Now write what I told you to," said the priest. "Holy Mother the Church feels . . . ," he repeated slowly . . .

Mr. Tartar cursed mentally, but obediently scratched out what he had written. "Language like that in the mouth of a priest," he thought bitterly, "might reach a few people besides the ladies' sodality."

Reluctantly, he scribbled down the hackneyed phrases and reread them to Fr. O'Hoolihan's nodding approval.

"That's better," said the priest. "Now let's continue." He looked up at the gray ceiling and started once more to orate:

"History repeats itself," he said thoughtfully . . .

"So do preachers," thought Mr. Tartar nastily . . .

"History repeats itself," said Fr. O'Hoolihan caressing the phrase while his eyebrows worked rhythmically up and down like a pair of windshield wipers. "What happened to Greece and Rome is happening to us."

"Good old Greece and Rome again," thought Mr. Tartar bitterly . . .

"The modern, unbelieving world," continued Fr. O'Hoolihan, oblivous to his listener's distress, "will laugh you to scorn . . . "

"Why can't he simply say, peo-

ple will laugh at you'?" Mr. Tartar asked himself in desperation.

". . . Will laugh you to scorn," rumbled Fr. O'Hoolihan grandly, "if you tell it, it is going to seed because it has abandoned God. But that is just what has happened."

In spite of the cliches, Mr. Tartar grudgingly conceded the priest had a point there. He felt almost interested for the moment: "I guess you've seen lots of people spoil their lives, haven't you, Father?" he murmured thoughtfully.

"I certainly have," opined the good Father. "Lots of them. Any priest, as he journeys along life's highway . . ." he paused, searching for the approved metaphor.

"*'Life's highway'* . . . here we go again," thought the reporter helplessly.

Fr. O'Hoolihan had found his metaphor and continued: "As we priests journey along life's highway, we see thousands of souls shipwrecked along the stormy seas of life."

Mr. Tartar gasped.

"Men have heard the siren call of pleasure," continued the priest serenely, "and turned their backs on God."

'Siren.' Mr. Tartar vaguely heard the ar-oom of an ambulance siren in his subconscious. He came up for air.

"You think, then," said the reporter, interrupting the priest, "that the trouble is not dictators or economic crises, but sin—is that right? You think that if men stopped sinning, these economic and political rumpuses would disappear?"

"You're absolutely r i g h t!" boomed Father O'Hoolihan. "Sin is the cause of all the trouble—sin! Why mortal sin is like . . ." —he halted momentarily.

"Like syphilis?" suggested Mr. Tartar hopefully.

"No," said Fr. O'Hoolihan reprovingly.

"Like infantile paralysis," suggested Mr. Tartar less hopefully.

"Not exactly," said the priest. "Mortal sin is like—like leprosy," he concluded triumphantly.

Mr. Tartar tried desperately to remember the last leper he had met in Oswego.

"Mortal sin rages through our souls like a forest fire," hurried on Fr. O'Hoolihan. "It's like the storm-clouds that hide the sunlight of God's grace," he concluded grandiloquently.

Mr. Tartar tried valiantly to stay in the ball game. "Speaking of sin," he said, "what do you think of the Kinsey report, Father? Do you think it's reliable?"

"I haven't read it," confessed Fr. O'Hoolihan honestly. "The only thing I've seen are some reports about it in the paper. But I can tell you this," he added confidently, "they can't see the forest for the trees."

The reporter's pencil diligently noted that profound asseveration. "Mind you now," said Fr.

O'Hoolihan, "I'm not prudish. Any priest who has heard confessions as long as I have . . ."

"Probably knows more about sex than a dozen Kinseys," Mr. Tartar finished for him approvingly.

" . . . Probably knows more about fallen human nature than any pollster," said Fr. O'Hoolihan sternly.

The reporter nodded dully.

"The point I'm getting at," rumbled on the priest, taking the reporter's nod for approval, "is that statistics don't help people to be pure. You see," he added simply and convincingly, "purity is a special kind of virtue. It kinda best grows unnoticed. It's like . . ." he searched for a simile.

"Like the secret development of the atomic bomb?" ventured Mr. Tartar uncertainly.

"Not exactly," said Fr. O'Hoolihan. "It's more like a lily growing in the fields. It's more like a delicate flower that grows in God's garden and is watered by His grace." He hurried on excitedly: "Chastity is like a rose that blooms amid the thorns of self-denial."

"I see," said Mr. Tartar. Suddenly he did see something. He saw why the modern world actually gibed at purity. All this emphasis on the delicacy of the virtue had made people forget its strength. All this pietistic jibber-jabber about "lilies" and "roses" and "flowers" had made the virtue of purity seem merely insipid. Wouldn't priests ever grasp the fact, he wondered, that phrases like "Mother-pin-a-rose on-me," or "that lily!" or "yoo-hoo—I'm a pansy!" had forever perverted, for the modern mind, the meaning of the priest's ancient metaphors? Who wanted to be pure if "pure" signified "sissified"? What normal man wanted to be compared today to a "fruit" or a "flower"?

"But don't get the idea," went on Fr. O'Hoolihan, oblivious of his guest's momentary reverie, "that sins of the flesh are the only sins. Avarice and greed and slander and pride are all deadly sins, too."

"You mean that Rockefellers and Duponts and Henry Kaisers are in for a warm time of it, Father?" asked Mr. Tartar almost hopefully.

"Well—I don't like to name names," said the priest cautiously, "but you can say that the captains of industry and the bankers who devour the mortgages of widows and orphans, will probably have a harder time before the Lord than—than courtesans," he concluded prudently.

Mr. Tartar stopped his pencil momentarily: "I think you've got something there, Father," he said, "but tell me—what's the solution to this sin business? What must the world do to get out of it?"

"It has to pray!" almost shouted Fr. O'Hoolihan—"it has to get down on its knees and pray!"

Mr. Tartar could see that the priest was off on a favorite

topic, so he poised his pencil resignedly.

"Prayer," said the priest, his eyes glowing, "is what we need. 'More things are wrought by prayer than this world dreams of' as Shakespeare said."

Mr. Tartar swallowed hard.

"Prayer," continued the priest falling into a kind of rhythmic frenzy, "has echoed down the corridors of time. It has ascended up to heaven amidst the din and roar of cannon . . ."

" . . . It has tripped lightly off the lips of innocent children," put in Mr. Tartar slyly.

"Precisely! Precisely!" said Fr. O'Hoolihan with something of admiration. "It has cooled souls ravished with fever and infection," he continued.

Mr. Tartar felt mischevious again: "Prayer has accompanied the hardened criminal as he walked his last mile—to meet the hangman's knot . . ." he prompted, keeping his face solemn.

Fr. O'Hoolihan bobbed his head enthusiastically. "Even a reporter can *sentire cum ecclesia,*" he thought joyfully. "Prayer was the consolation of martyrs who . . ."

"Martyrs who sizzled at the stake and were ground like hamburgers by lions?" suggested Mr. Tartar, looking at the priest with round, innocent eyes. "No," said Fr. O'Hoolihan, disappointedly. "Martyrs . . . RED-ROBED martyrs who died with alleluias on their lips!" he finished magnificently.

"Just one more question, Father," said Mr. Tartar. "How are you going to get people to realize their need for prayer? How are you going to get people to pray when they've got Jack Benny to listen to and Lauren Bacall to look at?"

"That's the problem," said Fr. O'Hoolihan thoughtfully. "We've go to beat the devil at his own game. We've go to fight the world by better preaching. Once people hear the truth, they'll come back to God. We priests haven't always prepared our sermons as we should have. But things are changing," he added firmly.

"That will be a red-letter day for the Church, won't it Father, when priests prepare their sermons better?" Mr. Tartar suggested craftily.

"A red-letter day!—that's it exactly!" said Fr. O'Hoolihan beaming. "But we'll leave no stone unturned to produce good sermons," he said almost ferociously.

"You'll grit your teeth and put your shoulders to the wheel, eh Father?"

"Right! Right!" said Fr. O'Hoolihan. "It takes hard work to write a good sermon, but priests are beginning to realize the need for it. The world at present is entrenched in a citadel of pleasure, but we'll throw down the gauntlet. We'll . . ." he groped for fighting phrases.

"Swing with both fists?" suggested Mr. Tartar, repressing a smile.

"That's a little vulgar," said the priest, "but you've got the right idea."

"You'll go after the world with the trench mortars of truth?" suggested Mr. Tartar, barely stifling a snicker.

"Ye-es," said the priest. "We'll pick up our shields and take up the sword! We'll charge into battle. It will take hard work, week after week to produce good sermons," but we'll do it. We'll work like . . ." he rubbed his hand thoughtfully across his chin . . .

"Like beavers?" prompted Mr. Tartar cunningly.

"Like beavers!" said Fr. O'-Hoolihan warmly.

"Like Trojans?" prompted Mr. Tartar, biting his under-lip.

"Like Trojans!" muttered Fr. O'Hoolihan fiercely. "In fact we'll work like the very Devil himself!"

The pencil stopped scribbling. The blue notebook went back in the reporter's pocket.

"Thank you very much, Father," said Mr. Tartar standing up. "I hope I haven't taken up too much of your time."

"Not at all—always glad to oblige," said the priest. "By the way," he added magnanimously, "if you want to hear any more of my ideas about the modern world—I preach at all the Masses here every second Sunday. You're welcome to come even though you're not a Catholic."

"I'll think it over," lied Mr. Tartar blandly. "Gosh," he thought to himself, "imagine what that Sunday sermon would be like without even a chance to interrupt him! I think I'll continue to take my sermons from Fred Allen."

"Well," he said aloud, "it's getting late. Good night, Father. Hope you sleep well."

"I will," said Fr. O'Hoolihan. "Like a top. I always do. Like a top."

"Like a top," muttered Mr. Tartar to himself as he closed the rectory door. "Oh well," he sniggered, "guess I'll soon be in the arms of Morpheus myself!"

He chuckled, most uncharitably, and put on his hat.

Fine Status

There were 84,600 more Catholics in England and Wales at the end of 1947, and a total of 2,528,200.

This is the official estimate in the 1948 Catholic Directory.

With 40 priests still serving as chaplains to the Forces, the total number of priests shows a big increase of 256 on the 1947 figure. The division as between secular priests and members of religious Orders and Congregations is very uneven. The increase in the numbers of the pastoral clergy is 49 and in the regulars 207.

Doubling the Number of Converts

John A. O'Brien, Ph.D.

Survey by an expert

THE most important and urgent task facing Catholics, priests and people, is the winning of the one hundred million churchless people of America for Christ. In comparison with that imperative duty all other enterprises become secondary.

What progress are we making in winning that vast white harvest for Christ? In 1947 the joint (?) efforts of about 25,000,000 Catholic laity and about 40,000 priests netted a total of 115,214 converts. While that represents the highest annual total yet achieved, it is in reality a pitifully small number and must be multiplied many times if we are even to stay the gradual paganization of American life and mores now taking place. There are, furthermore, many indications that the number of fallen-aways each year equals and probably surpasses the number of converts.

Realistic facing of the facts compels us to acknowledge that we must launch a well-organized and systematic crusade for converts if we are to halt, to any appreciable extent, the paganization of America and to achieve our divinely appointed task of winning the 100,000,000 churchless souls in our land. There is available a sufficient body of data, of effectively worked out techniques of recruitment and of instruction, to enable us to double the annual total of converts, each year for several years, until our annual total reaches into the millions.

It is of the utmost importance for the success of that campaign that the skill, experience and methods of the most successful convert-makers become the common property of all priests and laity alike.

Let us enumerate, therefore, a few of the outstanding findings of the group of eighteen contributors to the symposium *Winning Converts**; contributors who averaged from 25 to hundreds of converts a year. With no thought of self-aggrandizement, these busy winners of souls were prevailed upon to describe their methods of recruiting prospects and of instructing them in order that all the priests and people of our country might profit by their experience and thus multiply the fruitfulness of their missionary efforts.

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*P. J. Kennedy & Son, N. Y., $3.00

The first and perhaps the most important finding brought out by this co-operative study shows that the number of converts can be greatly increased when a systematic campaign of recruitment of prospects is launched throughout the parish or the community. Where a pastor waits for a prospect to ring the rectory doorbell and ask for a course of instruction, the number of converts will be at the minimum; where pastor and people go out into the highways and byways and seek prospects for courses of instruction, the number of converts will be at the maximum.

On the basis of the findings reported in *The White Harvest* twenty-one years ago and on the reinforcement of those same findings reported this year in *Winning Converts,* we confidently affirm that the number of converts can be *doubled or tripled* in virtually every parish in America where public inquiry classes are established following the systematic recruitment of prospects.

The first requisite then for multiplying the annual number of converts is the launching of well-organized and systematic campaigns of recruitment and the establishment of public classes of instruction, meeting twice a week and continuing for approximately three months. When such public inquiry classes are conducted three or four times a year an abundant harvest of souls will be won for Christ, instead of a meager number that can usually be counted on the fingers of two hands.

Enlisting the Help of the Laity

The second outstanding finding of the co-operative study, *Winning Converts,* shows the fruitfulness of enlisting the organized support of our laity in the campaign for converts. All forms of publicity should be used: the news items in the public newspaper, the paid ad, attractive posters placed in stores and public places throughout the parish, announcements over the radio, letters to all the non-Catholic parties in mixed marriages, the distribution of appropriate pamphlets passed out to the parishioners after the Sunday Masses to be handed by them to their non-Catholic neighbors, announcements at all the Masses on three consecutive Sundays, climaxed by a sermon on the divinely appointed duty of the laity to participate in the apostolate of convert work.

While such publicity is essential, it must be supplemented by an organization of 30 to 40 lay men and women who meet to pool suggestions as to prospects and to receive training in the technique of approaching such prospects with consummate tact and unfailing kindness. The Legion of Mary has proven of invaluable assistance in going from house to house and recruiting prospects for such classes.

No amount of publicity can act as a substitute for an organization of people who will make per-

son-to-person contact and extend the invitation and even offer to accompany hesitant or timid prospects. Naturally the priest and his assistants will set the example by calling on as many prospects as possible, as no salesman of divine truth can be expected to equal them in zeal, in tact and in earnestness.

It is evident that a 100,000,000 churchless people cannot be won by a battalion of merely 40,000 priests. That battalion must be reinforced by the cooperative assistance of our 25,000,000 laity.

Training In Seminaries

The third outstanding finding reported in *Winning Converts* outlines the necessity of training our future priests in the technique of convert-recruiting and instruction through the establishment of systematic classes in this art in our seminaries for diocesan and religious priests alike. This training might be given in connection with the course in Pastoral Theology or, perhaps better still, in separate courses in the technique of convert work. Where no insight into effective means of winning converts is imparted to the seminarians, they stumble along after ordination seeking by a crude trial and error method to accomplish something in this field; or else they wait until they are definitely asked to give such instruction.

It is scarcely too much to say that the future success of the convert movement lies in the hands of the directors of our seminaries. They have the precious opportunity of bringing not only the vision of the importance of this much neglected phase of the priestly ministry to their students but also the insights, knowledge and skill necessary to discharge this important task with abundant success.

The symposium, *Winning Converts,* embodying the fruits of the experience of eighteen outstanding convert-makers, constitutes an ideal text for a course in techniques of convert-making in our seminaries. "*Information* Magazine reports that in 1946 it took an average 250 Catholics to produce one convert," observes Father G. J. Gustafson, S. S., and "*Winning Converts* tells us of methods whereby in that same year individual Catholics were producing 250 converts apiece."

Where no systematic effort is made to embody the three important findings just described, we are in effect surrendering souls for whom Christ died to the zealous proponents of error.

Britain Will Remember

Perpetual Masses will be offered on V.E. Day, May 7, and V. J. Day, August 14, every year in Westminster Cathedral, London, for members of the American armed forces who died on British soil during World War II.

When East Meets West

The give-and-take involved

Stephen C. Gulovich, S.T.D., Ph.D.

WITH increasing frequency, members of the Latin clergy are called upon to render assistance to Catholics of the different Eastern rites residing in this country either permanently or temporarily. However, the meagre information received about Eastern matter in the seminary often does not prove sufficient to cope with the situation. As a result, quite often these Catholics do not receive the spiritual ministrations they are entitled to, or on other occasions friction and disputes arise between members of the Eastern and the Latin clergy.

With this situation in view the editors of THE PRIEST have invited me to prepare a series of articles which would confine themselves to a statement of the practical principles which can be readily applied to given cases. For these reasons I will avoid, as much as possible, reference to historical developments and will confine myself to a recitation of the most recent regulations still in effect.

In presenting this matter I will try to limit this discussion to a series of four articles dealing with 1) the determination of proper jurisdiction, 2-3) the administration of the sacraments, and 4) procedure to be observed with converts from Orthodoxy and some questions pertaining to the change of rite.

Dr. Gulovich is Chancellor of the Greek-Rite Diocese of Pittsburgh.

Jurisdiction

Eastern-rite Catholics are baptized Christians who are subject to the supreme jurisdiction of the Holy Father and who as such profess the same belief and admit the same moral standards as do Catholics of the Roman rite. Eastern and Latin-rite Catholics differ, however, for in their worship and in their religious life they follow customs and discipline that are quite different from one another. The average Catholic refers to them by various names. they are spoken of as Orientals, Uniates or Greek Catholics. However, neither of these terms is quite clear or adequate. When we speak of Orientals the average American is apt to think of the people of the Far East. The term Uniate is resented by Catholics of the Eastern rite, because it was devised by the Dissident Russians as a contumelious term, similar to the English "Popish." The term Greek Catholic, as understood by the average American, would seem to indicate that these Catholics are of Greek national extraction.

Because of these considerations there is a definite tendency today to use more specific and more accurate terms when speaking of these people, even though it implies the use of a lengthy and sometimes rather cumbersome nomenclature. Consequently any priest coming into contact with Eastern-rite Catholics must make every effort to establish accurately what particular rite they follow and refer to them accordingly. This is important not merely to avoid the risk of an unintentional insult (an Armenian Catholic would be more than chagrined if we were to speak of him as a Greek Catholic), but also to make it possible for us to determine accurately the proper ecclesiastical discipline to be observed in our commerce with them.

Determining Jurisdiction

This brings us to a problem of prime importance—namely, the determination of proper jurisdiction in a given case.

In the United States there are a number of Eastern rites represented either by individuals or by groups, which may be organized or unorganized. Of these only one rite has a properly established hierarchy, governed by a specifically enacted body of particular law emanating directly from the Holy See. This rite, as of late years, has been specifically referred to by the Holy See as the Byzantine-Slav rite, although the earlier decrees speak of it as the Greek-Ruthenian rite.

In view of the fact that we will refer to decrees in which the Greek Ruthenian rite is mentioned, lest there be any misunderstanding we too will speak of the Byzantine-Slav rite and the Byzantine-Slav Catholics as the Ruthenian rite and Ruthenian Catholics. The particular law spoken of above was enacted on March 1, 1929 in a decree known as the *Cum data fuerit* (it can be found in Bouscaren's *Digest of Canon Law*), and for all practical purposes is *the* law governing the Ruthenian Catholics in this country.

The other rites, such as the Armenian, Chaldean, Maronite, Melchite and Rumanian, are represented either by individuals or by groups. In the case of group representation, they may be organized and possess parochial institutions, or they may be amalgamated with one or the other of the local Catholic parishes of the Latin rite. These rites do not have their own hierarchy established in this country, nor did the Holy See issue any special legislation for their governance, except for some specific decree contemplating some specific cause (for instance collecting of alms or Mass stipends by visiting Eastern rite clergy).

In view of this situation the Eastern-rite Catholics form two distinct groups and the following principles should be care-

fully observed when dealing with each.

Eastern-Right Catholics Who Have No Established Hierarchy in the United States

A) The basic principle of Catholic unity and good government requires every Catholic to be subject to one duly appointed ecclesiastical superior. One Catholic cannot have two pastors simultaneously, one priest cannot be subject to two bishops at one and the same time, one territory cannot have two territorial bishops. Because of this basic principle it has been the established policy of the Holy See to place Eastern-rite Catholics, deprived of the ministration of their own clergy or hierarchy, under the jurisdiction of the local Latin bishops or priests.

The general law of the Church with regard to Eastern-rite Catholics, who find themselves without the services of their proper pastor or bishop was thus summed up in an authoritative statement by Pope Leo XIII in his famous apostolic letter *Orientalium dignitas,* dated November 30, 1894, paragraph 9:

"Any Easterner who resides outside of the territory of his patriarchate must be placed under the administration of the Latin clergy with the understanding, however, that he will continue to remain ascribed to his rite regardless of the length of time he was affiliated with the Latin rite or of any other cause. The instant he returns to his patriarchate, he reverts to the jurisdiction of his proper pastor."

This same attitude is reflected in Canon 366, paragraph 3, which gives the local Latin ordinary power to appoint a Vicar General for subjects of the Eastern rite.

Orientals in the United States

With particular reference to Eastern-rite Catholics residing in the United States, the Eastern section of the Sacred Congregation for the Propagation of the Faith issued several decrees (October 1, 1890; April 12, 1894; May 1, 1897) in which it was particularly stipulated that as long as these Catholics remain in the United States and no canonical provision is made for their own hierarchy, such Catholics are subject to the exclusive jurisdiction of the local Latin bishop and, in the absence of a duly appointed priest of their own rite, are subject to the jurisdiction of the proper territorial pastor of the Latin rite.

In view of these provisions and other decrees written in the same vein, the following principles must be observed by the clergy of the Latin rite with regard to jurisdiction when they come into contact with all Catholics of the Eastern rites *except Ruthenians*:

A) By virtue of divine and pontifical law all Eastern-rite Catholics who do not have a duly appointed pastor of their own rite, or who have a pastor that cannot be reached, must seek

and have a right to the pastoral solicitude and devotion of the nearest territorial pastor of the Latin rite. This means:

a) The faithful are conscience-bound to fulfill all religious obligations (including contributions towards the support of the pastor) in the local parish church of the Latin rite. They must ask and if properly disposed receive the sacraments from the hands of the local clergy in accordance with the liturgical prescriptions of the Roman ritual. For reasons of personal convenience these Catholics may observe the feastdays and the discipline of fast and abstinence according to the approved customs of the Latin rite. However, with regard to such matters as matrimonial impediments and the canonical form of marriage they must observe the recognized provisions of their own canonical discipline.

Duties of Latin-rite Priests

b) On the other hand priests of the Latin rite are also bound by divine as well as pontifical law to render every possible assistance to these people. In addition to this they should foster in them a love for their own rite, reminding them that in the hands of Divine Providence they are the chosen tools whereby some day the reunion of East and West will be accomplished.

If at all possible, on some special occasion and with the previous consent of the local ordinary, pastors should arrange to have a priest of that particular rite visit their parish for the purpose of administering to the people of their own rite. Pope Leo XIII specifically mentions the obligation to provide for instructions in matters of rite in those schools, sponsored under Latin auspices, where a number of the pupils are of the Eastern rite (see *Orientalium dignitas*, paragraph 3). The feasibility of this obligation, of course, will depend on the number of pupils attending school. In this connection it should be remembered that those nuns who insist, under threat of expulsion from school, that children of the Eastern rite attend Mass on Sundays and holydays of obligation in the Latin church when a church of the Eastern rite is available are directly violating the very clear provisions made by Pope Leo XIII in the above-named decree.

And, lastly, if the number of people and their economic condition warrant it, the local pastor should encourage them to erect their own parochial institutions and should come to their assistance with every possible solicitude of a loving father.

c) Because of the differences in canonical discipline of vital importance especially in such matters as marriage, Holy Orders, and monastic vocation, it is advisable to keep records of the Eastern-rite Catholics who belong to the parish. Particularly in recording a baptism, a note regarding the rite of the child's

parents is practically mandatory.

When They Have Their Own Church . . .

B) If Catholics of a particular Eastern rite have a church and a pastor of their own rite, the following regulations must be observed:

a) The faithful are bound to attend and support the church of their own rite, and to receive the sacraments from the hands of their own pastor, unless they are put to a great inconvenience by virtue of great distance or some other recognized cause. In the case of an emergency, or when it is a matter of choosing a confessor, the faithful have the right to the ministrations of any Catholic priest.

b) Pastors of the local Latin churches must do everything within their power to enforce the regulations mentioned above, even should this mean a substantial cut in membership and revenue. And, lest we should forget, they should inculcate this obligation with the same insistence they use, for instance, in preaching the obligation to hear Mass on Sundays and holydays of obligation, for both laws originate from the same legislative source.

In all instances mentioned under A and B, cases requiring episcopal intervention must be presented to the local Latin ordinary for final disposition.

The Case of Ruthenians

C) What jurisdiction, if any, does a priest of the Latin rite have over Ruthenians considered individually or as a group?

It was mentioned above that the Ruthenians were specifically withdrawn from the jurisdiction of the Latin hierarchy and placed under the exclusive and ordinary jurisdiction of their own hierarchy. Hence under ordinary circumstances no Latin bishop or priest can claim or exercise jurisdiction over Ruthenian Catholics.

The decree *Cum data fuerit,* art. 28, states the following:

"All faithful of the Greek-Ruthenian rite are *bound* to attend and liberally to support their own churches, and to observe the prescriptions of their own rite. But in districts where there are no churches nor priests of their rite, and where, owing to the distance, they cannot go to their churches without grave inconvenience, they must, in order to fulfill the precepts of the Church, hear Mass in a Catholic church of another rite, and receive the sacraments for a priest of another rite."

This provision is so clearly worded that for the present, at least, it needs no further comment.

I would like to call the reader's attention to the wording of this provision, viz. that the faithful are *bound,* not counciled, not privileged, but duty-bound to observe these provisions. This also implies that the clergy must bend every effort to see that the will of the Holy See thus ex-

pressed is conscientiously carried out. A thorough realization that we are dealing with a pontifical precept, enacted after lengthy deliberation, and meant to be observed, would eliminate many needless and useless disputes.

To what extent the Holy See demands that we have utmost respect for the jurisdiction of the Ruthenian clergy over their own people is further indicated by the following provision. The Holy See forsaw the possibility of the existence not only of individuals but also of isolated Ruthenian settlements which do not have or cannot support a regular pastor of their own rite. Under the terms of the common laws of the Church, explained above, these people would have the right to the services of the local Latin pastor. However, in the case of the Ruthenians residing in this country, the Holy See deemed it wise to make other provisions. Hence, in article 19 of the *Cum data fuerit* it is provided that:

"Greek-Ruthenian Ordinaries shall exercise their jurisdiction only over the Greek-Ruthenian clergy and people.

"But if in any place there are faithful of the Greek-Ruthenian rite, but there is no mission established there or no priest of the Greek-Ruthenian rite there, the Ordinaries shall [debent] communicate their jurisdiction over the faithful of the Greek-Ruthenian rite to a priest of the Latin rite at that place, and notify the Ordinary of what they have done, until such time as there may be a priest of the Greek-Ruthenian rite in the place."

Establishing Due Jurisdiction

The wording of this provision makes many things clear. First, it is rather obvious that those priests of the Latin rite, whatever their reason may be, who continue to retain as parishioners Ruthenians in such places where there is an established Ruthenian church are violating the law of the Church in a very serious matter and can hardly escape the censure of a grave precept." There is no doubt that the Ruthenian Ordinary, aware of the existence of such individuals or of such isolated Ruthenian settlements of Ruthenian Catholics subject to his jurisdiction, must communicate his jurisdiction over such Ruthenians to the local pastor of the Latin rite, having notified the Latin ordinary of what was done.

This in turn seems to imply that local pastors of the Latin rite also have the obligation to notify the proper Ruthenian ordinary of the existence of such individuals or settlements within the confines of their parish, and makes it mandatory to ask for the necessary jurisdiction. Nor does this provision contradict the provision mentioned in article 28 of the same decree, for the latter contemplates ministrations, whereas article 19 deals with habitual ministrations

which presuppose ordinary or delegated faculties.

Cases of this kind are very common, particularly throughout the Middle West where a great number of Ruthenians are deprived of the services of their own clergy whose number is too limited to meet all demands.

On the basis of what has been said, the following conclusions can be drawn:

a) In those communities where Ruthenians have a parish or a mission with a duly appointed pastor, no pastor of the Latin rite can claim jurisdiction over Catholics of the Ruthenian rite. To do so, even in the case of Ruthenians who claim a life-long membership or attendance in a Latin church (see *Cum data fuerit,* art. 29), would be a serious violation of justice, except of course for cases specifically mentioned in article 28 quoted above. Cases which seem to merit special consideration should be submitted to the proper Ruthenian (not Latin) ordinary for proper adjudication.

b) In those instances where pastors are aware of the existence of an isolated group of Ruthenians, they should communicate with the proper Ruthenian ordinary, advising him of the situation and asking for a delegation of jurisdiction. This is particularly important in those communities where the Ruthenians are exposed to the propaganda of the various Dissident or "Independent" groups.

c) The same is to be said in case an individual or group of individuals make their residence in a community where Catholics are exclusively of the Latin rite.

Before undertaking a detailed discussion as to procedure in the administration of the sacraments to Catholics of the Eastern rites, we would like to conclude this chapter with a practical suggestion. Priests of the Latin rite find it rather difficult to determine, at times, whether a given individual is a Catholic or a Dissident. In fact in many instances, especially among the younger generation, an effort is made to mislead the priests into believing that they are dealing with Catholics. At other times, Catholics are turned away because they are not sufficiently clear in explaining their proper ecclesiastical affiliations.

One simple question will solve the whole problem. If they profess to believe in the Supremacy of the Holy Father, there can be no doubt that they are Catholics, for seldom if ever will a dissenter, be he Dissident or Independent, profess to believe in the Divine office of the Pope of Rome.

A boost in barber prices makes the face of the customer longer, which in turn calls for a new price boost—a vicious circle if ever we saw one.——New Haven Register.

The Bulge in Radio

Raymond Wm. Gribbin

958 new stations in two years

READERS of THE PRIEST and other periodicals dedicated more or less to the technique of spreading the Gospel must have noticed an increasing preoccupation with radio-broadcasting. Perhaps they are tempted to leaf past such items.

"What's that to me? I'm not a radio priest. The only time I was on the air was when I talked last year for the Sodality Hour—and my turn won't come again until next Spring. I'm no Sheen. Why all this fuss? Why don't they feature something of more vital interest to us parish priests?"

The fact is that radio is booming. According to the August *Catholic Journalist:*

"FCC records show that on January 1, 1922, there were only 30 broadcasting stations in the U. S. This number went up to 556 by March 1, 1923. The total hovered around that figure until 1934, when it began a slow climb, reaching 764 in 1939; 943 in 1945; 1,004 in 1946; 1,520 in 1947, and, by Jan. 1 of this year, 1,962."

In other words, the year 1946 saw the opening of 516 new stations, and 1947 added 442 more to the list. Time sold last year for $356,960,000.

FCC requires all of them, if they want to keep their license, to carry a certain number of non-commercial programs "in the public interest, convenience, or necessity," as the classic phrase has it—which means, practically speaking, that they're all bound to move over and make some room for religion.

In fact, it has been the experience of Msgr. Sallaway, Boston Archdiocesan Director of Radio Activities, that every new station *desires* a Catholic program.

"Every new station starting up," he said, "appeals immediately to the Archbishop for at least a weekly 30-minute live program by local priests, besides taking one or more of the transcribed daily or weekly half or quarter-hour programs. To show the usual proportion of these stations, in the Boston Archdiocese there are eighteen radio stations; about six of them are affiliated with networks, leaving twelve in the class of local, independent stations."

Allowing a proper discount for Catholic Boston's interest in Catholic programs, one must concede that practically every new station, no matter where it is located, wants to air the Catholic Church at least once a week, if only for fifteen minutes, and if only to show the station owner's tolerance and subscription to the principles of American democracy.

This bulge in radio, mind you, is a fairly recent phenomenon. In the past two years, the number of stations has doubled. It makes us wonder if the year 1946 saw 516 Catholic programs starting up on those 516 new stations—and 442 additional programs in 1947.

We're All Radio Priests

These developments have changed the picture completely. Nowadays we're all radio priests. We must all make an effort to get the Gospel on the air in our community wherever we may be.

But aren't the networks doing a good enough job of airing our Faith?

As of Jan. 20, 1948, NBC counted only 167 affiliates; ABC, 265; MBS, 488; and CBS, 174. Not all these stations, of course, carry our network religious shows.

That leaves 868 unaffiliated stations, most of them dim-bulbs, to be sure, but just bright enough to reach into every local housewife's kitchen and every car on the neighboring highways.

When Archbishop Cushing was installed in November, 1944, he laid down a principle:

"Let us try in this Archdiocese never to decline any station's offer of time, no matter how small the station, nor how short or long the time."

More than that, we can keep after the stations in our locality until we have complete coverage with a spot on every station.

National Programs First

First, we should do our best to see that local network affiliates carry our national programs. The quality of their production no doubt surpasses anything that could be done on the local level. The means of procuring a local airing are so obvious that they hardly need development: pressure *suaviter sed fortiter* brought to bear on the station management by means of letters, 'phone calls, personal visits, expressions of interest, and every other instrument possible to human ingenuity.

Then there are agencies supplying transcribed programs. Once a local group has arranged an outlet, these people send their transcriptions direct to the studio, so that local Catholics are no longer bothered with production details. Such are

The Sacred Heart Program, 3642 Lindell Boulevard, St. Louis 8, Missouri—a daily quarter-hour program, plus two weekly ones.

The Ave Maria Hour, Graymoor, Garrison, New York—a half-hour weekly.

The Hour of St. Francis, 218 E. 12th St., Los Angeles, California—a quarter-hour weekly.

Msgr. Francis X. Sallaway, Sacred Heart Parish, West Lynn, Massachusetts, also offers a ten-minute daily "Meditation on the Life of Christ."

The Knights of Columbus, New Haven, Connecticut, have a patriotic series; and RCA-Victor, Camden, New Jersey, furnishes (free) a series of quarter-hour transcriptions on the lives of the saints. In writing to RCA, address Mr. Gordon Butler of the Educational Department.

Complete details on these various canned products can be had by writing to the producers at the addresses given.

The Value of Transcribed Programs

Transcriptions have their strong points. They are dependable—always on hand in good time, independent of weather, season, accidents, and temperament. They keep up a uniform standard of quality. Production is generally a professional job with split-second timing.

But then, as Msgr. Sallaway himself points out, "When any one of these programs has been accepted by three or four stations in any given area, naturally and rightly the other stations consider the area saturated with that particular program and begin to look around for another 'counter' Catholic program which, they hope, will be somewhat exclusive with themselves.

"Therefore, it is from local live priests and lay programs that this demand must eventually be filled, unless many more transcribed ones are soon made available. And anyway, even if they are, the station's preference and their first request to the Archbishop"—the Monsignor is referring to Boston—"will always be for a local live program, because that is such stations' breath of life."

Why? Because of the local interest! The glee club of St. Patrick's High School, Pottsville, Pennsylvania, singing over Pottsville's WPPA, if properly publicized, will draw more listeners than many a popular commercial show—in that area, at least. All the mammas and papas, the uncles and aunts, cousins, sisters, and brothers will have a fond ear cocked toward the loud speaker, not to speak of alumni and friends.

It will be the same way when one of the Fathers at St. Patrick's sits down to the microphone. He's a local personage. It's been announced from the pulpit—in *The Republican* and *The Journal*. Even the Protestants know him.

Father Ginder, copy-writer for the Narberth Movement, in an effort to help priests exploit these local opportunities, has developed a sort of "Radio Narberth."

The way Narberth works with newspapers, a local Catholic agency procures the space and then weekly copy is provided by NCCM. This cuts the bother to a minimum on the local level.

Paralleling this, Fr. Ginder offers to mail out a weekly talk, mimeographed and running between 10-12 minutes. All the

local priest has to do is to get the time and then have someone on hand at the studio once a week to read the talk. He plays ghost, expecting no "plug" for the work.

Listeners have no idea that the copy is not locally written (and there is no reason why it should be, according to current radio practice), but they do recognize the name, the voice, and the personality of someone from their own community.

He reports that so far about 37 priests have asked for the service. Some of them have written, calling it a godsend. All of them are either using the talks or laying them up for a rainy day.

Still, the response to such an offer is disappointing. It indicates that most of us have not become aware of an opportunity already great and burgeoning to even greater proportions with each passing month: 1,962 radio stations anxious to give us a hearing. What are we doing to satisfy them?

'Autograph Hunters'

Our answer to those who ask us to sympathize with local fellow travelers and who ask us to sign statements in behalf of the freedom of speech of local communists, is extremely simple. This is it, let us exchange autographs. Let the local lovers of civil liberties give us public statements of their concern over the systematic violation of our liberties by the Reds in Poland, in Yugoslavia, in Lithuania, in occupied Germany and elsewhere. Perhaps then we can hear with better grace their plea that we speak up for the fellow travelers here.—Archbishop Cushing.

Not Stumped

He was a smart little fourth-grader, and he shot back with precision the answers to the questions put by the visiting priest. "Is it a sin to kill?" "Yes, father." "What commandment is that against?" "The fifth, father." "Is it a sin to steal?" "Yes, father." "What commandment is that against?" "The seventh, father." "Is it a sin to pull a cow's tail?" "Yes, father." "Well what commandment is that against?" He was stumped only momentarily. "I'm not sure, but it's the one that begins, 'What God hath joined together . . .'"—Daniel A. Lord, S.J.

Smith vs. Dallman
or
The Bible versus Luther

Lon Francis

DALLMAN:

THE Bible teaches holiness is obedience to God's Commandments. John 14:15.

The Pope teaches obedience to the Pope's Commandments—rosaries, pilgrimages, processions, fastings, monasteries, nunneries, etc.

SMITH:

Only that meanness which is spawned by prejudice could be guilty of such an observation.

If any religion emphasizes the need of obedience to the Ten Commandments, it is the Catholic religion. Dallman's religion, on the other hand, minimizes the necessity of the faithful observance of God's Commandments, including them, as it does, among the "works of the law" by which St. Paul had something entirely different in mind. The Israelites, under the leadership of the Scribes and Pharisees at the time of Christ, identified righteousness with the external observance of the ceremonial Law, for which they were frequently denounced by Jesus, and it was for this concept of "good works" that Christ rebuked them.

The Ten Commandments were written on tablets of stone by the hand of God Himself, and they were to be binding on all people for all time, because not one of them—all based on the natural law—could be abrogated.

That is why the Seventh Day Adventists, not differentiating between the moral and ceremonial Law, hold that not even Christ, Whose divinity they profess, was empowered to change the Commandment which reads: "Remember thou keep holy the Sabbath Day." "If," they say, "God set aside the seventh day of the week, or Saturday, to commemorate His rest from creation, then Sunday, or the first day of the week, could not be substituted to commemorate somthing that happened on Saturday."

Luther, in effect, set aside the Ten Commandments when he singled out two texts from St. Paul's Epistle, one from Galatians (2:16) which reads: "But we know that man is not justified by the works of the law, but by the faith of Jesus Christ . . . because by the works of the law no man will be justified"; and the other from this text of Paul's Epistle to the Romans "For we reckon that a man is justified by faith independently of the works of the law" (3:28).

That St. Paul did not have the Ten Commandments, but rather the ceremonial Law in mind, when he wrote as above quoted, is clear from his observation that we may have faith suf-

ficient to move mountains and still lose our souls by not having "charity" or the love of God. The same saint speaks of "hope" as justifying. Writing to the Corinthians (1 Cor. 7:19) Paul declared: "Circumsion does not matter, and uncircumsion does not matter, but the keeping of the Commandments of God is what matters."

The Christian faith must be balanced as it was balanced in Christ's own mind. He speaks of the necessity of *believing* if we would be saved from damnation, but he also noted (Matt. 19:17): "If thou wilt enter into life, keep the Commandments." One certainly cannot reach Heaven without loving God, yet Christ writes (John 14:15): "If you love Me, keep My Commandments." Hence both faith *and* supernaturally motivated good works are necessary.

The texts quoted from St. Paul were not sufficiently strong for Luther; hence he insisted that "a man is justified through faith *alone*," which, of course, would preclude the need of the observance of the Commandments of God. He was so antecedently committed to that doctrine that he and his followers for some time rejected the Epistle of St. James because it emphasized the need of both good works and faith.

Lutherans charge that Catholics depend entirely on their own good works, independently of grace, for salvation, which is as untrue as it could possibly be.

We could quote some very shocking things from Luther's works relating to the possibility of the violator of the Commandments being saved, but we have no inclination to deal in abuse.

Now in reply to the second part of Dallman's statement, we should like to say that none of the things he mentions as "the Pope's Commandments" are held to be necessary for salvation by the Catholic Church. He leaves the impression that one *must* say the rosary, participate in pilgrimages and processions for salvation; and those unfamiliar with the Catholic religion might even infer from what he writes that people *must* enter monasteries and nunneries if they would be saved.

The rosary is an ecclesiastically approved devotion, designed to keep the one who uses it mindful of all that the Son of God did for his salvation, to keep vivid in his heart the glorious truth of his future resurrection and of his destiny to live everlastingly with God in Heaven. It cultivates the habit of meditation, and emphasizes the role the Holy Spirit plays in the sanctification of the individual.

Pilgrimages and processions furnish an outlet for the display of one's faith while they also strengthen that faith. Does not Christ obligate us "to let our faith shine before men"? Isn't it to be professed both by word and deed?

Dallman seems not to know

that Christians have taken part in pilgrimages from Apostolic times. Early Christians were wont to visit the places in Palestine made sacred by the birth, the teaching, and particularly by the passion and death of Christ. Bethlehem, Jerusalem, Gethsemane, Calvary, the place of the Last Supper, the place of the Ascension, were always dear to the lovers of Christ. One does not need to take part in such pilgrimages in order to save his soul, but they have a more stimulating effect on faith than a pilgrimage to Mount Vernon or to Lincoln's Tomb will have on civic virtue or good citizenship.

All people are obligated in conscience to keep the Ten Commandments; but Christ *counseled* other things for those who would strive after perfection. What He recommended—namely, relinquishment of the world and of all things to follow Him, perpetual chastity voluntarily chosen (which St. Paul extols above marriage), and the submission of one's will to superiors out of pure love for God—led to the establishment of monasteries and convents where, separated from all the evils and temptations of the world, members are encouraged by the example of one another to live the higher supernatural life. But far from being "Commandments" of the Pope, the monastic and convent life may not be entered by anybody under compulsion. The first thing required of any postulant is that he or she prove that the step is taken voluntarily and without the slightest pressure from others.

About "fasting"—it was recommended by Christ to all His future followers. Did He not set us the example of a long fast, just as Moses, the founder of the Hebrew religion, did? Does not St. Paul say that he went through long and severe fasts?

Lutheran doctrine opposes fasting, as it does other good works, because it claims that the infinite merits of Christ paid mankind's debt completely; that the appropriation of these merits, or even the external covering of the soul with them brings justification to the believer. You will not find that doctrine taught in apostolic times.

Fasting is intended as a mortification of the appetite, which is over-indulged by most people; of the passions, which St. Paul tells us we must keep under subjection.

If those hostile to the Catholic Church must resort to such misrepresentation and misinterpretation in order to strengthen their own position, that position must be weak indeed.

Which Pope ever gave commandments with such self-asserted authority and infallibility as Luther did?

Back in 1885 Benziger Brothers, of New York, Cincinnati and St. Louis, published a work entitled "Luther's Own Statements Concerning His Teaching

and Its Results," *taken exclusively from the earlier and best editions of Luther's German and Latin works.* We are not so certain that this book is still published, but it will bear out the charge of arrogance made against him, and prove that he held his teaching to be infallibly correct.

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1st Sunday in Lent March 6th

OUR FATHER

By Rev. Richard Ginder

God is a Good Father — all-loving, all-just. But He is no easy-mark. If atheism seems to free man from a wise and friendly God, it actually makes him a slave to the cruel, blind forces of nature.

2nd Sunday in Lent March 13th

KEEP YOUR HEAD

By Rev. Richard Ginder

We are in the midst of a world-war on virtue. But there can be no straddling where salvation is concerned. We cannot call ourselves Catholics simply because we hear Mass on Sundays, abstain from meat on Fridays, and receive the Sacraments once a year. If we want God to take care of us we must first take care of God.

Been Waiting For...

3rd Sunday in Lent March 20th

HOW TO BE HAPPIER

By Rev. Richard Ginder

There is only one thing in life worth our complete and whole-hearted devotion. That is God. Love Him and we find joy. Turn our back on Him and we turn our back on happiness.

4th Sunday in Lent March 27th

WHAT IT MEANS TO BE A CATHOLIC

By Most Rev. Apollinaris Baumgartner

Today the Christian Faith is in danger of being undermined by the spirit of materialism. Our people must put on the armour of God, that they may be able to withstand the deceits of the devil. To accomplish this, they must **LEARN** their faith, **LOVE** their faith, and **LIVE** their faith, and thereby find themselves good Americans as well as good Catholics.

5th Sunday in Lent April 3rd

A LETTER TO CATHOLICS

By Rev. Richard Ginder

Christ wants total Catholics. Catholicism, as an idea, is on a par with Communism in the sense that it is totalitarian. It demands our whole soul. Were we good Catholics, we should blaze with a faith equal in pitch to the perverted fervor of thoroughgoing Communists.

6th Sunday in Lent April 10th (Palm Sunday)

THE FACTS BEHIND THE RESURRECTION

By Rev. Richard Ginder

In our time, those who hate Jesus have fought His Resurrection mostly by picking and choosing what they believe true or false in the Gospel story. They'll say they believe this, that they can't accept that, but they get very peevish when we use the same privilege and say we accept everything. It's nonsense to start picking at the Gospel; we have to take it all or none, because it's history.

"When you can have more . . . . . why take less?"

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OPPOSITE PENN TERMINAL

'These Social Workers . . !'

Charles E. Bermingham

Are they your pet aversion?

THIS is about social workers and parish priests. Thirteen years of passing among priests and social workers have left the writer with an impression that there exists a slight "group" antipathy between the Fathers and the workers. To express this opinion is to invite fire from both sides. With no file of returned questionnaires or statistical tables to substantiate the opinion, this essay is a perfect target for those who admit nothing without factual proof.

As a safety door, be it agreed and admitted that there are numbers of Catholic social workers inside and outside of Catholic agencies who find the parish clergy cooperative and helpful to them in their work. Also, there are numbers of priests who entertain a favorable impression of the several or many Catholic social workers they have met. But it is our thesis that this mutual admiration and cooperation is lacking in part or whole in just too many cases. If this condition were isolated and purely individual reactions in a few places, there would be little point to these observations. Criticisms, subtle or otherwise, are too general to dismiss this impression of misunderstanding.

The writer is associate-director of Brooklyn Catholic Charities.

There is an historical background. During the past thirty or forty years, diocesan and institutional agencies of charity throughout the country have engaged several thousand men and women as professional "agents" of the Apostolate of Charity. (Professional is used here as in medicine or law, not as in baseball.) This group of careerist are for the most part qualified by training and experience to administer the several functions of charity in keeping with Christian traditions and the accepted principles of their recognized profession. They are part of the more than 75,000 members of this profession. Moreover, in addition to workers in Catholic agencies, there is an even larger number of Catholic social workers operating in public and private social agencies throughout the country. In not a few instances, these people were specifically employed with a view to working with Catholics and relating the work of their agency to the local parish priest.

As a jumping-off point, may we assume the role of an arbitrator by submitting to bright daylight the several major complaints lodged against one group by the other. Some attempts will be made to suggest means of obviating or applying the

soft pedal to disagreeable features or at least explain them to the extent that this can be done. However, in the course of applying the general to the particular and the ideal to the practical, no guarantee is furnished that our priestly readers will be given an absolute method of bringing themselves to an ideal form of cooperation with all social workers who may cross their path in the future.

Versus Social Workers

If priests were asked for the two most reprehensible characteristics of social workers, I believe they would list above all: (a) Overbearing professionalism and (b) Personal immaturity.

The process of helping people has become organized, standardized, and professionalized. Whether this process is called social work or charity, the job of helping families, children, delinquents, the aged and the ill, has been built up into a framework of organizational methods and standard practice. All of this is an outgrowth of scientific study and past experience. The social worker is the human cog in this systematic and organized social service, which under Catholic auspices is an extension of the Apostolate of Charity.

When the human cog rings the rectory doorbell, the danger of misunderstanding professional practice or absurd demonstrations of professionalism becomes a possibility. After the conference, Father may well mutter to himself or to others two words rising out of his confusion and irritation. These words have been used by priests and others to describe the excessive professionalism of an individual or the group. They are "jargon" and "red tape."

In not a few instances, the priest may be tempted to call into question the very intention of the social worker. Appearances sometimes indicate that there is more interest in processes of investigations, case - recordings and applying rules and regulations of the high craft of social work rather than in sympathetically helping the individual or family. Even Catholic social workers representing Catholic Charities may seem to be orientated to a cold, impersonal "treatment" of the "case."

The fault of the social worker in thrusting out jargon and red tape on the unprepared citizen is to be viewed with alarm. Let the tape, necessary as it may be, become as invisible as is possible. Words borrowed from medicine and the stock phrases of the cult should be reduced to everyday English with a predominence of Anglo-Saxon roots. Together with the new M.D. or the R.N., the new social worker or those realizing the responsibilities of a new profession do like to display their technical knowledge and terminology.

But red tape and jargon is a universal phenomenon in these latter days. St. Paul and a social worker might look at each other in amazement when Father says: "I know, Miss Jones, you want these people to be properly married, but this is a case requiring a 'sanatio in radice.' I will have to have the people here to fill out chancery form number III. The process may require notarized questionnaires from all parties concerned and I will have to find out about the canonical reasons.—All right, St. Paul, I just heard you say something to Miss Jones about jargon and red tape, but you operated in the pre-code era."

Personal Immaturity

The second major criticism laid against a rather large segment of social workers is the apparent immaturity of the person dealing with cases. The parochial clergy as well as the client meets the field-worker of the agencies. In many cases they are young women one or two years out of college. A survey might show that most of these field-workers, especially in Catholic agencies, average closer to twenty-five than to thirty years of age. Attractively dressed and turned out, they look more like twenty-one.

These young ladies are usually from nice homes and well-ordered Sisters' colleges. If they stay with a Catholic agency and after several years become matured and experienced workers, they will be assigned to a supervisor's position at the central office. If the Catholic agency has a low salary scale, they will exercise the privilege of any janitor, school teacher, nurse or housekeeper and seek a more adequate subsidy in the many openings in public and private welfare work. Others strive toward and happily achieve the marriage state and retire with the blessing of Father Director or Sister Superior.

At any rate, these case-workers, the greater part of whom are young women, elicit by their appearance, ground, and conversation, a title which is both sympathetic and critical. They are "sweet young things," the pride of their parents and their school and the hope of the Church, but a little too unsophisticated for any real coping with the problems submitted to them.

If the average case-worker's job were simply to ascertain whether the family should receive material assistance or not, the criticism would be less valid. Dealing with children or teen-aged youth, the worker likewise may find no great obstacle in her apparent immaturity. Even if the worker were closely associated with a more experienced person as a nurse is with a physician, fulfilling routine orders, this observation of immaturity would be unwarranted. However, today, family and children's agencies are dealing with what social workers

call "involved" family problems. Some of these situations call for the most prudent kind of analysis and an acute educational process involving basic moral, ascetical and psychological principles. Moreover, the people concerned are considerably older and sadly wiser in the ways of the world.

Yet this young lady is asked to inspire confidence in the client, give the parties an insight into their problems, and conduct an educational process by way of planning and treatment which will dissipate the moral and emotional problems of those concerned. She even lacks the props which inspire confidence—the new curate in collar, cassock and birettum and the youthful nurse in her white starched uniform and cap. Therefore, in spite of her masters-degree and her field-work as a student, both the priest and the client find it hard to accept these young ladies as competent to deal with the kinds of problems solicited and referred to them. It looks very much like sending a boy on a man's errand.

It is the deliberate opinion of the writer that these critical observations raised by parish priests must be admitted in many instances and in many places. Discounting the hypercritical and the merely personal reactions, there is substance and truth in the criticism of those priests who have found exaggerated professionalism and immaturity in not a few Catholic social workers. Whatever the excuse for this might be, it behooves those who are in charge of such workers to face the problem realistically.

If they are going to place at the service of the parish priest these "trained nurses" of the mission of Charity, these workers must be adequate to the kinds of jobs for which they are presumed to be qualified. If we are going to parallel non-sectarian agencies in dealing with involved family and personality problems, workers must be selected who are qualified for this task. As they handle the social and emotional elements of these problems, they must be able to work cooperatively with the priest who has the responsibility of dealing with the moral and religious aspects of the situation.

A Few Perfectible Elements

It is the writer's sincere conviction that these young men and women have entered this field and have associated themselves with Catholic agencies of charity in order more closely to serve God, His Church and those for whom our Blessed Savior has special regard. Some of them made this choice in place of more lucrative and pleasant vocational opportunities. If they have fallen by the wayside and lost sight of the goal or enthusiasm for the cause, it may not be entirely of their own making.

Therefore, we comment on a few perfectible elements which would aid those professionally participating in the Apostolate of Charity to be more useful and acceptable to their priestly superiors and cooperators.

There should be better selection. This applies to the colleges, Catholic Schools of Social Work and the Directors of Charity. Qualities of motivation, intelligence, and personality should be set at a higher level. Jet pilots, FBI agents and tire salesmen are carefully screened for qualities of intellect and personality. They are important people. See what they get paid! They deal with expensive machines, bank robbers, and sales executives. The job of working for the temporal and eternal welfare of children, of families and the community deserves at least a similar rating. From some talk in college halls and rectories, it seems that any Casper or Mary Milqtoast can be a social worker or for that matter a teacher. These only serve to build or deform the less glamorous side of life—kids and people.

Better Training

Provided the professional schools of social service are given the right material to train, they might look to the quality of this training. Am I wrong in saying that the prime objective of these Catholic graduate schools is to implement Christian Charity with competent lay and priestly workers? Secondarily, but with due consideration, they prepare students for entering the general field of social work. In this, these schools differ somewhat from Catholic schools of law and medicine.

Accordingly, if the parish priest finds the social worker, a graduate of a Catholic professional school, to be half-baked, half - secularized, unsure of Christian social principles of family and individual living and mouthing phrases of neo-pagan sociologists and Freudian psychologists, then something is wrong with the school that gave the diploma as well as the person who engaged the inept misfit.

Moreover, since Charity and Christian social reform of the individual and society implies working with the local Catholic community (the parish) and its sacerdotal leaders, a realistic and methodical training of the Catholic social worker should be given with a view to this vital cooperation. Could it be possible that the lectures on family case-work and community organization give scant or superficial attention to this basic operational unit of Catholic Charity and social life? Is it possible that a parish is viewed with non-Catholic mentality—simply a community "resource," an ecclesiastical service-station whose priestly operators render a certain amount of assistance in terms of Sacraments, conso-

lation talks, brief visits and incidental hand-outs?

It might be said that many students in our Catholic professional schools are sincerely looking for Catholic Social-service training and not a non-sectarian training under Catholic auspices with some ethics and an annual retreat as side-dishes. Before the deans of these schools rise up in wrath, I hasten to add that administrators and faculties are sincerely striving to realize a truly Catholic training which naturally includes the best of scientfic social-work practice from whatever source.

When a social worker enters a Catholic agency, she usually is under the direction of a priest. Many large dioceses have several priests in executive capacities. It would be interesting to ask these priestly specialists for an anaysis of their jobs. High on the list of things they have to do would be the raising of the budget, representation of the Bishop at board meetings, participation in community chests and council of social-agencies activities, planning with architects for the new home or the new hospital, etc.

But who trains, supervises and improves the workers in their job of carrying Christ to the depressed and confused? "Miss Jones, a graduate of the State University School with years of experience in the non-sectarian Family Service Society and personally an exemplary Catholic, gives expert supervision to our social workers."

This means that all the best practices of professional social work are adhered to and the survey committee of the Community Chest is much pleased. But is the worker exposed to one who has a richer understanding of ascetical and moral teachings? Does she discuss the problems she is attempting to help with one who understands the place of Grace and the functions of parish life and the parish ministry in meeting these situations?

"Hurrah, We Are Catholics!"

Read a hundred case records of a Catholic agency and the same number of a non-Catholic set-up. Too often the differences will be incidental and superficial: "We checked the marriage and baptisms. We tried to interest the parish priest in the religious problem. We did not indicate the planned parenthood clinic. Hurrah, we are Catholics!"

Find, Fathers of social work, the suggestion of prayer or the leaving of a Sacramental as a "tool of treatment." Has any case-worker even been advised to call the Carmelite Sisters to enlist their prayerful assistance in a particularly hopeless case? That will be the day—and it does not mean that your workers will have to wear hairshirts, live in Bedbug Alley, or renounce their rights to a decent

salary for themselves and their families as some fanatics would have them do in order to serve Christ's Mission of Charity!

Let us not blame the social worker for her non-sectarian attitude or her failure to use spiritual tools and approaches. Miss Jones, the supervisor, feels a little out of place in advising the worker in these things. She talks intelligently of community contacts and how they are to be utilized. When it comes to the parish clergy, "Do the best you can in gaining their cooperation." "Remember they are always right, even those just out of the Seminary. Many of them are very busy or have stomach ulcers, so learn to act as a well-conditioned candle salesman."

Priests assigned to the diocesan charity should directly train the social worker. Continuing in the subjunctive, he should help build a real working relationship between the parish clergy and the worker. He should engage the kind of person who will work perfectly in relation to the rectory as well as to other agencies and the client. He should assist the priest in understanding the job of the social worker—not simply hope that this understanding will come about.

In cases where conflict arises, the priestly supervisor of these professional workers should enter the picture immediately. No social worker should be allowed to, much less have to, argue out a situation with a priest to the point of defiance. Both the social worker and the priest in the parish should have immediate access to one who can take up the matter on an "equal with equal" basis.

We have not stated nor explored all the problems or the solutions. One word might have been expanded into a paragraph and a paragraph might have been better qualified in a chapter. It is the privilege of the essayist to deal with a subject without exhausting it or drawing every line and shadow in the picture. There is another side of this whole question which is expressive of the feelings and sentiments of some Catholic social workers. They think, and sometimes bespeak, *salva reverentia,* observations concerning the attitude and the activity of the parish clergy in problems brought to their attention. Perhaps an opportunity will be given in the future to present a chapter of faults on a "like to like" basis wherein the silent reflections of a social worker are reviewed for the self-development of those sterling officers of the line, our parochial clergy.

Households in which husband and wife were both employed numbered 5,700,000, twice the figure reported in the 1940 census.

N. O. D. L. Notes

Comics and youngsters

Mr. William C. Smith

YOUR correspondent recently attend a meeting held under the auspices of the General Federation of Women's Clubs in Washington, D. C. Present were leading members of the industries of radio, television, movies, and the comics.

All the way through, the meeting was marked by an effort of both the industry representatives and the representatives of the various civic, religious, and social agencies to understand each other's problems.

To the readers of this column, however, the most interesting items of the meeting will be the remarks about the comic magazines. One type of mind was illustrated by the lady who said that she hated comics and thought they were awful, although she never read any of them.

Mr. Henry Shultz, counsel for the Comic Book Publishers Association, gave forth with the following interesting figures. His association represents about one-third of the comic publishers in America. All told, he pointed out, there are approximately 400 titles published each month with a total circulation of from 50 to 60-million copies. Approximately 15-million copies of this total represent magazines whose publishers belong to the association.

Mr. Shultz's organization hopes to bring within its membership the people who are as yet without its fold.

In general, I'd say the thinking on the part of most of the industry representatives there was that the main problem of getting good comics and other forms of juvenile entertainment rested chiefly with the home. Parents should know what their children read and see in the movies, and listen to on the radio.

Now all this is very good and I heartily agree with it, and I am sure my readers will too. But there is a further problem.

As your correspondent pointed out in the talk he gave before the meeting, the purveyors of entertainment have an obligation too. It is not enough just to let the whole matter rest with the parents. There just is no reason for a publisher, for example, to take advantage of the weakness of the child of an unhappy home by purveying to him unwholesome stuff.

The home is weak enough now without its being assaulted by indecency from books and magazines and other forms of entertainment.

It was carefully pointed out to the meeting that NODL is not a "blue nose" censoring organ-

ization that wants to drive any medium out of business. All NODL wants is that you "keep it clean," whether for children or grown-ups.

On Other Fronts

Readers of this column will remember that several months ago we told of how the Indiana State Pharmaceutical Association went on record against the members selling objectionable comics and other literature on the newsstands in their stores. We said then that a similar resolution would be presented to the National Association of Retail Druggists at its Atlantic City convention this fall.

Well, that has been done, and the 5,000 delegates present adopted a resolution to stop selling all publication "of a salacious and obscene nature."

In Baltimore, Md., Bishop Shehan, Auxiliary Bishop of the Archdiocese, warned 2,000 high school students of the dangers of reading bad literature, especially bad comics.

The Annual Convention of the Women's Christian Temperance Union, meeting recently in Erie, Penna., went on record as pledging their efforts to battle indecent and salacious literature and its distribution and sale.

The City Council of Cincinnati, Ohio, began a movement to ban the sale of indecent literature, following the lead of a committee headed by the NODL Director of the Archdiocese, Msgr. John E. Kuhn.

All these things, and they are only a few items, are steps along the road towards greater decency in our public prints and in our media of communication. One may confidently say that the work of NODL has proved fruitful and has had its impact on the thinging of more than one group.

Further cooperation is necessary, and we are sure it will be forthcoming.

Sparks of Faith

In the village of Minori, Italy, a quaint and touching custom has existed from time immemorial. On Tuesday evening, everyone places a light in his window for a few minutes in honor of the Blessed Sacrament. A traveller writes: "It was pretty to see the little tremulous sparks appearing one after the other in the windows of the humble dwellings, resting there for a short time, and then disappearing again."

Fan Mail

When Lynn Waldorf was coach at Northwestern University, the fan mail one Monday—following a defeat of Northwestern—brought a post card from a nearby convent with this message: "Dear Coach: We don't have any team either. Sincerely yours, Sister Ann."—**Reader's Digest.**

Magazines Disapproved

BY THE

National Organization for Decent Literature

December, 1948

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION
CODE FOR CLEAN READING

Periodicals are listed, which

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love:

(4) carry illustrations indecent or suggestive, or

(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

All Baseball Stories
Amazing Detective Cases
American Detective Annual
Army Post
Army Romance
Art-lac
Art Models
At Ease!
Authentic Detective Cases

Beauty Parade
Best Songs
Best True Fact Detective
Big Song Magazine
Bits Of Beauty
Blue Ribbon Western Magazine
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk

Cartoon Humor
Certified Detective Cases
Cheers
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Complete Cowboy
Complete Detective
Confidential Detective Cases
Crack Detective
Crime Detective
Current Detective
Cutie

Detective Book
Detective Short Stories
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective
Eyeful
Fact Detective
Famous Western
Feature Detective Cases
Flirt
Flophouse News
Front Page Detective
Fun
Fun Frolic
Fun Parade
Fun Riot
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Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Good-Time Charlie

Headquarters Detective
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist

Ideal Love
Indigestible Digest

Joker
Judge

Keep 'Em Laughing!
Khaki Weekly

Laff
Laff Annual
La Paree
Latest Popular Songs
Line Up Detective
Lip Parade

Moron Laughs
Movie Glamour
Movie Play
Modern Sun Bathing
Mystery Tales
National Detective Cases
Navy Romance
Newest Detective Magazine
New Girl Parade
Nippy Stories
Night and Day
Nudist and all Nudist Magazines

Pack O'Fun
Peek
Pictorial Chuckles
Pictorial Detective
Picture Show
Pin-Up Pack
Pin-Ups
Pip
Play
Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus
Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective
Saucy Stories
See
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Super Sports
Swank
Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Tru-Life Detective Cases
Varieties Cartoon Cavalcade
Vital Detective Cases
Western Trails
What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink
Yellow Book
Yoo Hoo
Your Physique
Your Figure Beautiful
Zippy Stories

Code and Cult

P. J. Lydon, S.T.D.

St. Patrick's Seminary
Menlo Park, California

Can the word "operarii" in the American indult on abstinence be understood to include priests, lawyers, holders of white-collar jobs, etc.?

The Holy See does not include these classes. The word is understood of regular manual workers, or chiefly those doing physical work. I would include clerks in stores. (See Canon 1245.)

May the superiors of religious houses of study or non-exempt religious seminaries be classed with the rectors of seminaries mentioned in canon 1368, i. e., where they have the power of pastors except in marriage matters?

The canon does not apply to a seminary for the training of religious unless it has a special privilege or it be a case of exempt religious (Bouscaren-Ellis, Canon Law p. 695). Rectors of seminaries cannot hear the confessions of students regularly except in urgent cases when students spontaneously ask to be heard (c. 891), although otherwise they are pastors in a sense. The seminary by canon 1368 is exempt from the authority of the local pastor.

If a religious pastor has six Masses on Sundays, may he omit two Masses during the summer to give the priests a vacation? If he has not this by law, may the Ordinary give him this permission?

It depends on whether six Masses are required for the parish. If not, six may or should not be said if there is bination. If they are needed, the parish welfare comes before the vacation is allowed. Bination is permitted on Sundays and Holy Days when because of lack of priests a notable part of the people cannot attend Mass (20-30 persons)—(Canon 806, "The Jurist" — Washington, April 1942, p. 145; July 1942, p. 263). Get a priest from outside.

Of what material must the surplice of priests be made?

Preferably of linen, although this is not rigorously demanded (Wapelhorst-Compendium, n. 42). Fortescue, "The Ceremonies of the Roman Rite Described" 1932, p. 11, requires a linen surplice. This is the more correct practice.

Is it lawful to take a picture of graduating pupils of the parish school in the sanctuary with their backs to the tabernacle?

Some do it, but I think that they may not be in the sanctuary. Lay people should not be there except when they clean it, or at a Nuptial Mass as witnesses, or the married people themselves.

What books or book would you suggest on the ethics to be fol-

lowed by nurses, e. g., on material cooperation in illicit operations and other problems of graduate nurses?

One of the most exhaustive treatises on this subject is "Medical Ethics for Nurses" by Father Charles J. McFadden, O.S. A., Ph. D. (1946), published by F. A. Davis Company, Philadelphia. Cooperation is one of the most difficult problems in Moral Theology.

Can you give me the title and author of a good book in English on the church building, furnishings, etc.?

One of the most practical and useful is "The Church Edifice and Its Appointments" by Monsignor Harold Collins (The Dolphin Press, 2nd edition, 1940). From another angle, "Church Property and Its Management" by Frommelt (Bruce, Milwaukee), is very practical. See also "Church Architecture" by Brannach (Bruce).

I want to give some talks to mothers on home training of their children. They seem to leave everything to the priest. Can you give me the name of a good book, or books, or pamphlets on this?

Yes, (1) "A, B, C. Religion" by Sister Mary McGrath, Ph. D. *(Sunday Visitor Press);* (2) "The Parent-Educator" (N.C.W. C., 1312 Massachusetts Ave., N. W., Washington, D. C.); (3) "The Adolescent," Schumacher, M.D., *Sunday Visitor Press;* (4) "Sex Education," Kirsch, (Benziger Bros., Inc.). The best educator is a good and intelligent mother.

There was some discussion here lately on the question whether man was primarily made to be happy. It does not seem correct to say this.

The *ultimate* objective and *primary reason of creation is not man's happiness, but the glory of God.* What is this external glory of God? "Clara notitia cum laude." Man was made to know and love God and to spread the knowledge of God. This is primary. *Secondarily,* and as *an effect* of knowing and loving God there results complete satisfaction of the intellect and will and hence "beatitudo aeterna."

If the First Friday falls on Good Friday what should be done?

An old pastor said: "The devotion to the Nine Fridays is good, but I prefer devotion to the 52 Sundays." There is some dispute about the answer to the above question, but the Apostleship of Prayer Office, N. Y., says: "Begin the series again."

Is a sanctuary rail required in the Church?

Not strictly except in big churches. In chapels it is better to have none.

In life one reaches exactly that which in one's inmost soul one desired to reach.—Jorgensen, **Autobiography.**

Sermon Suggestions

✠ *J. F. Noll, D.D.* *For the month of December*

The Old Dispensation and the New

December 12

IN order that you may the better appreciate what the Son of God did for us, let us compare God's religion in the Old Law to the religion which the Son of God brought directly from Heaven for all mankind under the New Law. (1) The Old Law was of divine origin, yet not founded by God Incarnate; (2) it was to be a religion of preparation, not for Heaven, but for the reception of the Incarnate God; and (3) its worship and ordinances were not channels of grace, but only types and figures of the divinely instituted means of grace in the New Law.

(1) Knowledge of the history of the Old Law is most helpful to the understanding of the New Law. Moses, through whom God founded it, resembled Christ more than any other character in history. He was the only one to whom God appeared in person to make a revelation. We read in Deuteronomy (XXXIV, 10): "There arose no more a prophet in Israel like unto Moses, whom the Lord knew face to face"; and in Exodus: (XXXIII, 11) we read: "The Lord spoke to Moses face to face, as a man is wont to speak to his friend." Such was the effect of this, that when the Israelites saw him descend from Mount Sinai, where he had conversed with God, from Whom he had also received the Ten Commandments, they "were afraid to come near him; and till he had done speaking with them he put a veil on his face." He far surpassed any prophet or teacher before the time of Christ.

Encouraged by the near presence of God Moses asked: "I beseech Thee show me Thy glory," but God answered: "Thou canst not see My face, for no man shall see Me and live."

But Christ not only had seen God face to face, but from all eternity lived with the Father and the Holy Spirit, was Himself God, the very image of the Father, and He could say: "No man knows the Father save the Son and he to whom the Son will reveal Him." Hence St. John, Christ's favorite among the Apostles, wrote: "The law was given by Moses, but grace and truth came by Jesus Christ."

Moses led the Israelites, strangers and slaves in Egypt, to an earthly Promised Land. Christ came to lead us, estranged from God, cast out of paradise because of sin, into the Heavenly Promised Land.

Moses released the Israelites from the bondage in which they were held by Pharaoh; Christ liberated mankind from the more severe and humiliating bondage of Satan.

Moses was a mediator, an intercessor, for the Israelites before God. He said to the people: "You have sinned a great sin; but now I will go up unto the Lord; perhaps I shall make an atonement for your sins." To God he said in their name: "This people have sinned greatly and have made

themselves gods of gold; yet now if Thou wilt, forgive their sins; and if Thou will not forgive their sin, blot me, I pray Thee, out of Thy book."

Christ our Savior came as the great Mediator between God and man, did procure the forgiveness of mankind's sin, and actually gave up His life in order that the Father might forgive.

(2) I have told you how God selected Abraham to take leadership over a people who would become great in number, who would live under a sort of theocracy, having inspired teachers called prophets, and priests who would be mediators between the people and their God, especially through the offering of sacrifices.

At times God allowed the Israelites to be conquered and taken captive by other nations as temporal punishment for their sins, but also for another reason, which is mentioned by Tobias: "Give glory to your Lord, ye children of Israel . . . because He has scattered you among the Gentiles who know not Him; that you may declare His wonderful work, and make them know that there is no other Almighty God besides Him" (Tob. XIII, 3-4).

Thus we find holy men outside of Palestine, such as Job in Arabia, Jonas in Ninive, Daniel in Babylon. Pagan kings often sought Jewish prophets to interpret their dreams, or such handwriting as appeared on the wall at Balthasar's feast. Inspired men of the Old Law were always thinking of the future Redeemer, Who was to be born a Jew, but establish a "universal Kingdom." David referred to Christ as "a priest forever," Who would offer the reality of which the sacrifice of Melchisedech who lived in Abraham's time, was a figure. The Prophet Malachy told the Jews that there was no merit in the oblation of animal sacrifices except insofar as they were types of the "clean oblation" which would be offered among the Gentiles from the rising to the setting of the sun.

Hence you will have noted a very intimate connection between the Old Law and the New. It may, in truth, be said that the Catholic Church dates back to "our Patriarch Abraham," as he is designated in the Mass.

David Goldstein, the convert from Judaism, refers to the Christian religion as the "flowering of Israel" whose types and figures lost themselves in the reality.

Recently a Jewish physician and scientist not only became a Catholic, but joined the Trappists and gave as the reason for his conversion: "Protestants are divided into hundreds of disagreeing sects, the Jewish religion laid no claim to be other than a religion for Jews, while the Catholic Church proposes its religion as the single divine religion, and invites all men equally to accept it."

The Christmas angel reminded us that Christ came "for all men"; and we know that He ordered the Apostles to "make disciples of all nations." St. Paul, than whom there was no more ardent Jew before his conversion, tells us that "God wills all men to be saved, and to come to the knowledge of the truth."

Hence the Old Law religion was to be a preparation for the New, to lead to the New. It lacked the means of grace by which it could itself save.

(3) Certain ordinances in the

Old Law might be likened to the Sacraments, but they did not produce grace of themselves. They could only arouse in those on whom they were conferred sentiments of their dependence on God, of sorrow for sin, of gratitude for favors, etc.

The Rite of Circumcision removed Original Sin, but only as it implied faith in the future Redeemer on the part of the adult, and faith in the same Redeemer, through the parents of the child, in the case of infants.

The Paschal Lamb was a sacred thing, but only in so far as it prefigured "the Lamb of God Who takes away the sin of the world."

Purifications in the Old Law were related to Sacraments in the New; and the ordination of priests was regarded as important, because God had directed that they be chosen from the Tribe of Levi only, and had prescribed, in detail, the manner in which they would be elevated to the office and the manner in which they should conduct it. But the priesthood of the Old Law and the sacrifices of the Old Law, which were offered as acts of public worship, were sacred in Heaven's eyes only in so far as they prefigured the great High Priest, Who would come down from Heaven to immolate Himself on the cross as a bloody sacrifice, and in the Mass daily until the end of the world, as an unbloody sacrifice.

It should be clear to you, therefore, that we who belong to the Kingdom established by the Son of God, in which all the prophecies, promises and ordinances of the Old Law are fulfilled, in which God's presence is not merely indicated by the "pillar of fire," or by the moving cloud, or by the Ark of the Covenant, but is **actual** in the Church to which we belong, in the Sacraments we receive, in the real indwelling of the Holy Spirit in our souls.

These preliminary observations should convince you of the inestimable privileges enjoyed by Catholics in the New Law. Members of other churches lack the means by which divine grace is conferred by God on souls, lack the great Eucharistic Sacrifice, by which the Son of God descends repeatedly from Heaven into the midst of even a small congregation, lack the Sacrament in which God unites Himself personally with the individual.

Follow our future instructions carefully, in order that you may have a more accurate and firmer grasp of the significance of Grace of which the Sacraments are intended to be God's channels. Understanding these things, you will appreciate your faith and will make use of these divine things for a high degree of sanctification.

The Savior Showed Us How to Live

December 19

WE have seen that God Himself descended from Heaven to earth in order to "redeem" or "repurchase" man from the dominion of the devil, under whose sway he fell through the disobedience of Adam, who, alone having the fullness of human nature, represented all mankind in his trial. But the Redeemer, the "Light of the World," also showed all people how to live if they would profit by His

Redemption. They must (1) follow the example of Christ; (2) trust in the power of God to make them perfect; and (3) live the supernatural life.

(1) St. Paul (Philip. II, 5) writes: "Let this mind be in you, which was also in Christ Jesus," which means that we must think as Christ thought, and not as the "sensual" man, as the man of the world thinks. We must subordinate the things of time to the things of eternity, "seek the things that are above and not the things of earth," do all "whether eat or drink or whatever we do, for the honor and glory of God."

St. Paul writes further: "Put ye on the Lord, Jesus Christ, and make not provision for the flesh in its concupiscences" (Rom. XIII, 14). This perfect imitation of Christ cannot be accomplished of a sudden, but requires a steady, long-time effort. But numerous people have tried it according to Christ's injunction, "be ye perfect as your Heavenly Father is perfect" (Matt. V, 48). St. Paul, who had succeeded in that effort, calls on his converts to be "imitators of me, as I am of Christ." He was not born as poor as Jesus; did not live as secluded as Jesus did for thirty years; did not confine the exercise of his ministry to his own country. But he did preach fearlessly, invite persecution, gloried in his "sufferings and tribulations," became "all things to all men in order to save all," was willing to die "for the brethren."

The laity, of course, are not expected to engage in that kind of a ministry, but they must, in their private conduct, in their homes, in their neighborhood, and among their friends, imitate the conduct of Christ. They too must be "the light of the world." St. Paul (2 Cor. V, 15-17) tells us that in redeeming mankind, He would have "all not live to themselves, but unto Him, Who died for them and rose again." To live as Christ did, divine aid, called the "grace of God" is needed. St. Paul, in the Christmas Epistle, tells us that this "has appeared unto all men." He also states its purpose "instructing us that, denying ungodliness and worldly desires, we should live temperately, piously and godly in this world."

(2) If God was interested enough in man's salvation to subject His own divine Son to hardships and privations and persecutions and death for his sake, He is certainly always ready to treat the redeemed with limitless generosity. Does not St. Paul observe: "He who has not spared even His own Son, but delivered Him up for us all, why hath He not, with Him, given us all things" (Rom. VIII, 32)?

It is not surprising that the preternatural gifts bestowed on Adam, should not have been restored to his descendants. Why should the members of Christ's body, the Church, be treated better than Christ Himself, the Head? Jesus asked two of His disciples, "Did not the Christ have to suffer these things and so to enter into His glory?" (Luke XXIV, 26).

St. Paul tells us that we are "joint heirs with Christ if we suffer with Him, that we may also be glorified with Him" (Rom. VIII, 17). Hence temporal afflictions should not alienate us from God in the slightest degree, but should rather draw us closer to Him. It is not the material but the spiritual, not the temporal but the eternal, that counts. When we are in pos-

session of God's grace we are in possession of Him, and that should satisfy the heart of any person.

United to God by grace we have every reason to have confidence in our prayers, provided they relate to matters which conduce to our best welfare.

Speaking of the boy Christ St. Luke tells us that he "grew in wisdom and age and grace before God and man." This brief characterization of the humanity of Christ was intended to be the highest eulogy. Therefore our ambition should be to grow in grace and heavenly wisdom as we grow in age. That goal is within the reach of every one who, living in sanctifying grace, corresponds with actual grace—and in eternity it will become clear to us that nothing else really mattered here on earth.

(3) Our separated brethren speak of Christianity as "a way of life"; without identifying Christianity with the Church, they hold that a Christian is one who lives "Christlike," whether he belongs to a religious organization or not. Not understanding the meaning of "grace" or of the "supernatural," they hold either that a natural good life will save, or that only the "righteousness of Christ," in whom the Christian trusts, can save.

Catholics, on the other hand, teach that the redeemed man must be incorporated into Christ by a special Sacrament, whereby he is also a member of Christ's body, the Church, become a "new creature," and must henceforth lead a supernatural life. Declaring oneself a Christian does not elevate one to a supernatural status. One must be enrolled as a citizen in Christ's supernatural Kingdom, and live as a child of God, guided by the Church. Heaven is for God's children only.

Faith without grace is worthless, as are good works without grace. To understand this is of prime importance, and its realization will come only from frequent advertence to it.

Future instructions, which will deal with this subject, should be of vast help to you. Therefore, follow them; reflect frequently on a truth, a fact, which your best non-Catholic friends never think of, and of which the generality of Catholics seem to be unconscious, namely, that we must supernaturalize our good works.

You must lead the supernatural life, established and promoted by grace and, by inference, make frequent use of those supernatural means which convey, support and increase it.

Never lose sight of the fact that there is an essential, even an infinite, difference between Christ's Church and all others. The sacramental system which they have rejected, which they lost by severing themselves from the "body of Christ," is absolutely needed for the Sacraments that the merits of Christ's passion and death, by which He brought redemption to mankind generally, are applied to individual souls.

No Protestant Church claims more than two Sacraments, namely, Baptism and the Lord's Supper; and since their Lord's Supper is really not a Sacrament, they can really claim only one, and that they have borrowed from our Church. Claiming Baptism to be a Sacrament, in theory, most of them regard it only as a symbol in practice, which means that they recognize no Sacraments, as Catholics understand them.

The Office of the Holy Spirit

December 26

YOU have been told that the merits of Christ's Redemption reach the individual through the Sacraments, which were committed to the Church He founded, of which the Holy Spirit would be the supernatural life principle. At the time of Christ's Ascension, the body of the Church—a divine work—was complete, but it had not yet received its divine supernatural life-giving principle—the Holy Spirit, Who would abide in it, guide and protect it, and perform wonders through it until the end of time. (1) In the Church the Holy Spirit is the source of infallibility; (2) in the soul, the source of sanctifying grace, through the Sacraments, and (3) of actual graces offered us many times a day.

(1) If the Church is divine in character, it must be infallible. If its guide is the Holy Spirit of God, it cannot err in matters of faith or morals. Therefore, what you are taught concerning doctrine, the Mass, Grace and the Sacraments must be true. If the Holy Spirit is the source of supernatural life and its members share it, they can become saints and, despite the damage done by Adam, attain the glorious supernatural bliss of Paradise. As the sap of the tree penetrates the entire trunk, branches, and leaves, so grace permeates the whole man.

More than that, the Holy Spirit Himself, so truly takes possession of the human soul in grace, that He actually dwells in it. Hence St. Paul calls the human soul His tabernacle, and the body which houses the soul, His temple.

Since Christ's Ascension we live under the dispensation of the Holy Spirit. Christ had said "hitherto My Father works and now I work." He, in turn, committed His Church and its members to the care of the Holy Spirit.

Christ Himself was called the "Anointed" because His human nature had the consecration of the Holy Spirit, and in the New Testament frequent reference is made to "the Spirit of Christ." St. Paul, for instance, wrote "God has sent forth the Spirit of His Son into your hearts." Before leaving the world Christ promised to send His Holy Spirit in Person, just as He Himself had come in Person, and not by His "influence" only, as He came to the Church of the Old Law.

When you were born of the Holy Spirit, you were placed through Him in a state of union with God, and that union is strengthened and made closer by the other Sacraments instituted by Christ—because grace is lodged in them.

(2) The Holy Spirit comes to the soul in such an individual way that St. Paul writes "You are not carnal but spiritual, if indeed the Spirit of God dwells in you" (Rom. VIII, 9). In another place St. Paul writes: "Do you not know that your members are the temple of the Holy Spirit, Who is in you?" (1 Cor. VI, 19).

Through the grace of the Holy Spirit Christ's words are verified "I am come that they may have life and that they have it more

abundantly." The Old Law had no Sacraments. It had washings and purifications, but these did not, of themselves, convey grace. In the New Law we may actually become God's sons by adoption, and therefore co-heirs with Christ of the bliss and glory of Heaven. Most members of Christ's Church are not conscious of their lofty dignity and of the supernatural state in which they live. In fact, they live little differently than the unregenerated in the world; they live for the world; they incessantly "grieve the Holy Spirit." They seldom think of their special consecration to Christ, and to the Holy Spirit, by which they are registered in Heaven as God's own. Hence they do not realize that they are 100 times more responsible than others. "The sensual man," says St. Paul, "perceives not the things of the Spirit of God"; and even most Catholics do not, because they live like the sensual-minded outside the Church. The "spiritual man" follows the Holy Spirit, remains conscious of His intimate relationship with God; and if he should, by sin, lose his baptismal innocence, resorts immediately to a Sacrament, which restores it. The "spiritual man's" home is Heaven, and he lives in this world as a wayfarer, keeps himself unspotted in spite of it, so that he may make himself unso that he may make himself daily more worthy of everlasting union with God.

(3) When Christ promised to send the "Holy" Spirit, He, in the same breath, warned against the "evil" spirit, whom He called "the Prince of this world." The Holy Spirit would operate on the heart and soul of man, and the evil spirit on his senses and appetites, and animal instincts. The Holy Spirit would enlighten the mind and give strength to the will, while the evil spirit would take advantage of the natural darkness of the one and weakness of the other.

We can merit for Heaven only by corresponding with the Holy Spirit's actual graces. When Peter addressed the multitude representing many nations on Pentecost 3,000 persons who heard him became converted, while others were driven by their bad will to have him arrested and banished from Jerusalem. The former followed, the latter resisted, the Holy Spirit.

Some of you will profit by this instruction, while others will not get one iota of benefit from it.

If learned men fail to see the truth of Catholicity, it is because they have no disposition to do so.

St. Paul says that we could not have even a good thought without the Holy Spirit. We need His help to make any work or service meritorious. Yet do we not almost ignore the Holy Spirit in our prayers and reflections? We profess belief in His equality with the Father and the Son when we make the sign of the cross, and when we recite the Nicene Creed, in which it is declared "He is glorified equally with the Father and the Son." We adore Him, usually quite unconsciously, when we say the Gloria Patri, but that is the most attention that the average person gives to the Holy Spirit.

You have heard that by His Redemption the Son of God merited the grace of salvation for all men, but you are not of those who believe that a mere trust in His merits will save you. Christ made your salvation possible, you must make it actual through a steady

cooperation with the grace earned by Christ and dispensed to your individual soul through the Holy Spirit.

St. Paul called "the wisdom of this world," to which so many of us pay reverence, by its proper name "foolishness." Isn't he a fool who prefers this world to the next, who pampers his body while he completely neglects his soul? Catholic sinners are the worst fools because they are better informed.

Try to create an habitual consciousness of your dignity, of the presence of the Holy Spirit within you. Apply to the life of your soul the same principle you apply to your body, that is, avoid what is harmful to it, feed it, correspond to grace. Be actuated by the profit motive, so that every day you will not only avoid the wrong, but perform works of supernatural merit.

You could receive no better advice from the priest than that which St. Paul gave to Timothy (2 Tim. II, 3) "Labor as a good soldier of Jesus Christ." This means you must be active supernaturally by faithfully cooperating with the grace earned and dispensed by His Holy Spirit to you.

The Supernatural

January 2

If the word "natural" denotes "what belongs or conforms to our nature as human beings," then "supernatural" implies that there are things **above or beyond our nature,** which we could not possess or procure by our own power. It should be cear that everything in the order in which God lives must be beyond our natural powers to attain—His divine life, the means of participating in it, His Heavenly bliss and the aids by which alone it can be acquired. Let us only briefly declare (1) what are some of these supernatural things; (2) how feeble is the non-Catholic concept of the supernatural; and (3) what is God's supernatural plan of salvation.

(1) A few examples will clarify what is meant by the supernatural:

(a) The truths which we learn by divine revelation and could not be learned by human reason alone, are supernatural. Such truths are, for instance, the Holy Trinity, the nature of the reward awaiting those who, with the help of God's grace, serve Him through love.

(b) Miracles performed by divine power are supernatural, as are also those genuine apparitions of Christ, of the Blessed Virgin, on which the Church has pronounced.

(c) The spiritual kingdom founded by Christ in this world—His Church—is supernatural in origin, in its guidance and protection.

(d) Those sacred things to which Christ gave power to impart grace, and which we call "Sacraments," are supernatural.

(2) Essential for salvation as are the supernaturally founded Church and its means of grace, the non-Catholic world is unacquainted with them. Speak to the best informed among them about "the supernatural," and they immediately think of miracles or the mysteries of spiritualism, or other preternatural phenomena.

That the end of man is supernatural they have never thought about; that a supernatural end can be gained only through supernatural aids—elementary as is such a truth—has never occurred to them.

Protestants do claim to believe in divine revelation, as it is presented in the Bible, but they never associate it with the one Church which gave the Bible to them. It never dawns on them that sons of this Church wrote the Bible, and that its reliability as genuine and inspired could be determined only by this Church.

How they remain ignorant of the beginnings of Christianity, of the conversion of most of the western world, of the loyalty of hundreds of thousands of Christians even unto martyrdom long before it was possible for people to have the Bible, can be explained only on the theory that the prejudices in which they have been reared obscure even this historical truth.

The Bible was preserved and its teaching perpetuated only because it was in the hands of the divine Church.

(3) The Bible presents no clear plan of salvation, while Christ's Church does. But she is able to support that plan by Holy Scripture. Because of its bad interpretation the Bible, a precious and inspired book, has only confused people about what God's plan of salvation is. God constituted Himself the end of man, as He was man's Creator.

If, since the time of Adam's fall, the souls of men are not created in a supernatural condition, evidently they must be elevated to that state if God Himself is to be their ultimate end—because the order in which He lives is divine and not human. It should be equally clear that man must enjoy union with God even here in this world if he would hope to be united in everlasting glory.

Because the generality of people have never tasted the supernatural they are victims of all that is wrong in the world, of its unbelief, of its secularism, of the chaos so conspicuous in the political, the social and economic orders; of the infidelity, immorality which are everywhere rampant.

What was needed by the human race as such, nineteen centuries ago, is needed today by every human being, a personal redemption by the application of the merits of Christ's atonement. The chief fruit of His redemption is divine grace or the supernatural life, but it must be conveyed to every individual, one by one, through a special Sacrament of Regeneration, and that supernatural life must be sustained by other sacred ordinances which could be only by Christ the Savior.

There are those who belive that the plan of salvation today could be different from what Christ originally determined. In fact people tell us quite frankly that His solemn words and promises were not kept. God's plan for salvation could not possibly be altered if it was conceived by infinite wisdom, and if He would be with His Church "all days even unto the consummation of the world (Matt. XXVIII, 20), and if His Church was to be guided and protected and "kept in truth" (John XVI, 13) by the Holy Spirit, Who was infused into it on Pentecost, from which day it has been a divine organism, a living Teacher, a living Sanctifier.

Book Reviews

Churches, Their Plan and Furnishing, by Peter F. Anson, revised and edited by Very Rev. Msgr. Croft-Fraser and Rev. H. A. Reinhold, Bruce, Milwaukee, 1948, 242 pp.

PUBLICATION of an American edition of Peter Anson's excellent work is a distinct service to church architecture in this country. Here is an invaluable compendium of the rubrical and liturgical requirements together with a concise presentation of historic background and aesthetic criticism. The superiority of the book, I think, consists principally in this, that the author gives the reasons for things. He does not simply cite SRC No. so-and-so, but in addition to the law, gives historical, liturgical and aesthetic reasons whenever possible.

The author clearly is neither merely rubricist nor aesthete. He has his feet solidly on the ground, presenting the requirements of law squarely, neither softening what is mandatory nor exaggerating what is only directive. He has a sound sense of the practical, balanced by a real "feeling" for the kind of worship which is Catholic liturgy.

The author's forthright treatment of fundamental principles should go far to deliver us from those barbarities which result from squeezing the essential furniture of the church into an independently conceived shell. "A church, like a house," he writes, "should be evolved in sequence of design from the inside outwards, not from the outside inwards." The altar of sacrifice is the heart of the church, and the building to be logically developed, practical and "churchly" must be built around the altar with the required space for the sacred ceremonies and the accommodation of the congregation. A valuable feature of the book is the large number of typical floor plans, and the author's own fine sketches of church interiors, exteriors and appointments. The book is remarkable, too, in containing so much material, packed into an average sized volume. It treats of every phase of the physical edifice: the structure itself, its decoration and furnishings, heating and lighting, sacred vessels and vestments, and there is even a chapter on the organ and choir.

The American editor, long known to American Catholic readers, has done a fine job. The footnotes afford practically a running commentary, which emphasizes and clarifies many important points, and roots the book right in our own American soil. Here is a ready handbook for all who are interested in and responsible for the building, remodeling and furnishing of churches. It is indispensible for every clerical library.—James H. Deady.

Clerical Dress and Insignia of the Roman Catholic Church, Henry J. McCloud, A.B., Bruce, Milwaukee, $4.75.

WITH the multiplication of Prelates so obviously a feature of present day Roman policy, it is well that the new Bishops, Monsignori and others may now have an up-to-date handbook on the subject of the proper clerical costume. Father McCloud has done more than

revise Nainfa, although, of course, there is little in the way of new material since the latest revision of that classic. The illustrations are all of them from photographs and excellently reproduced, though some may regret that some of the models are not in the best of ecclesiastical Heraldry. Father McCloud had the help of Mr. William F. J. Ryan thus assuring both accuracy and good taste. The volume is well printed and there is an adequate index.

Since this is a critical review and not an advertising "blurb" it may be remarked that there is considerably more in Father McCloud's excellent book than belongs there! Most of Chapter One has to do with the Clergy rather than their costume. Some statements, carried over from older authors, might be modified in view of present-day trends. And some may complain that Father McCloud has pased by a golden opportunity to advance liturgical reform by his acceptance of bad customs, some of them quite contrary to the etiquette he sets out to describe. But these faults do not, by any means, destroy his very fine work, and his book may well take the place of other manuals on American library tables. It is only a pity that in so important a field, what is to become our authoritative text should be open to even the least criticism. For these are not merely matters of taste (which may or may not be disputed); they are governed by rules, set forth by the highest authority, and leaving hardly any room at all for personal deviations.

If the Editor asks me (as I hope he will) I could say more on this topic, using Father McCloud's book as a point of departure. For the present it is enough to say that this is the best book on its subject which has appeared in this country and I know of no American writer (including myself!) who could turn out a better one.—M. A.C.

Pastoral Spanish, by The Reverend Alphonse Simon, O.M.I., Second Edition, revised, 1948, Standard Printing Company, San Antonio, Texas, (price not given).

This book has already been favorably reviewed by **The Priest** (Feb., 1946), but we wish to call your attention to the fact that two more chapters have been added in this new edition: one containing forty-five parish announcements as they occur during the year; another with some sixty additional Spanish phrases relating to religious truths. To refresh your memory—**Pastoral Spanish** is not a book of ready-made phrases for the confessional but a functional text book which gives the reader what he needs to know most of all as quickly as possible. Many priests have expressed their satisfaction with it.

Catholic Social Action, by John F. Cronin, S.S., Ph.D., Bruce, Milwaukee, pp. 247, $3.50.

THE title of this book does not indicate how intensely useful and practical it is. From the title this could be another collection of platitudes, but it isn't.

Father Cronin gives practical suggestions in the various fields of Catholic Action. All of them have been used successfully somewhere or other in this country.

This book must have taken a tremendous amount of research

and personal contact. Merely to organize the subject meant mountainous study and hard work. The result justifies the labor.

The book divides the problem into: Education for Social Action with Workers and Employers; and, Social Action and Community Groups. It describes what each activity is and it tells how to go about participating in it.

A person filled with a vague desire to do something in the line of Catholic Social Action could learn from this book exactly what the field contains and exactly how to get started. Many priests have told me that they would like to get into some phase of Social Action but they feel lost and they are afraid of getting beyond their depth. Well, this book is simple enough for the novice and complete enough to carry him through once he has taken the plunge. As a compilation of facts about Social Action the book is in a class by itself.

The appendices alone are worth the price of the book. The annotated reading list in Appendix I. is the sort of up to date list of books, magazines, services and papers that I looked for desperately and in vain when we started our labor classes in Pittsburgh some years ago. I can testify that it is complete; that the sources listed are the best; and that it would take years of poking around in the field to amass anything like it.

There is solid stuff in this book. The facts are backed up by scholarship. The scholarship and facts are made more valuable by a sensible and progressive attitude.

The only addition I would make to such a study would be suggestions for Catholic participation in active drives for social and humanitarian projects such as public housing, broader medical coverage, and so on. We need advice in how to work for these objectives on a community level.

Our Catholic Social Action will amount to anything only in so far as it applies Catholic principles and dynamite to the immediate problems of the people on the level where they can see and feel the benefits. To put it another way, Catholic Social Action will be on its way to success when our parish becomes a hub of activity for the people. I think our Holy Father wants it that way, that is what he encourages in Italy: the priests and the lay leaders fighting for justice and benefits for the people in their own neighborhoods and factories as well as on the broader state and national scale.

Father Cronin's book is what we have been looking for as a guide to wholesale action, in a field where there has heretofore been too much discussion and not enough deeds.—Charles Owen Rice.

The Guest-Room Book, assembled by F. J. Sheed, Sheed & Ward, 1948, pp. 334, $3.50.

WE had thought very seriously of writing a review of this by no means serious book in the form of a letter to all and sundry who have guest rooms and who therefore stand in dire need of **Guest-Room Book**. Our proposition, firm as it was, was shaken only at the last moment by the image of a (happily) already crowded Correspondence Section.

But any Padre who has spent a few nights away from home, whether on business or so-called pleasure, will realize the place Frank Sheed has carved out for himself in sleeping-rooms all over

the world, or at least wherever English is read.

Get the picture: Some good Pastor, strapped for funds, sets aside in a crowded house the only room available, furnishes it meagrely, and dumps you in it. If he has a sardonic streak as well, he may offer you to Morpheus with the closing words of the **Guest-Book**: "Host (showing guest to room) 'And now, my dear fellow, if there's anything else you want, just want it.'"

But, **nil invito Morpheo!** After trying the bed gingerly, you start looking for something to read, hoping the while for exhaustion. You work your way through a random copy of **The Literary Digest**, (April 1914); you start last year's **Directory** wondering where (or if) some of your acquaintances are; you try to pick out of a class picture (1902) the youthful face of your host. This reviewer knows of a particularly stricken colleague who went as far as page 152 (Vol. 6) of **Praeterhuntz's Sermons for the Whole Year**, translated from the German (Twenty-two Volumes). He has himself resorted to 'phone books, and Parish Reports of long past years. Once he tackled **Osadne Hlasy**—in vain. (This happened in Chicago. Nothing else happened.)

Finally the lights go out and you try darkness. But as you turn and squirm, the springs give out a sad mad melody. If you have been to dinner there, your stomach may furnish the obbligato. A time-stained chrome of good saint Paphnutius in the arena, lions rampant, stares down at you through the murk. Somewhere the happy curate, his day's work done, makes his own inimitable noises. He is busy "deevin'." What's that? J. B. Morton tells you on page twenty-eight of the afore-mentioned inestimable work, and you wish you had it with you. "Deevin': a goyling sound like the hoofle of a fracht." That's it, all right.

Well, anyway, next to a comfortable bed for that chamber of horrors which is reserved for the fool-hardy wanderer in the average rectory, we know of nothing to compare with **Guest-Room Book.** —G. J. G.

Fifty Years Of Grace, 1897-1947, A History of St. John's Parish Whiting, Indiana, by The Reverend Edwin G. Kaiser, C.PP.S., S.T.D.

FATHER KAISER and all those associated with him in the writing of this parish history deserve a hearty word of commendation. The volume has an intrinsic interest which appeals to many more than the necessarily rather limited audience had in mind. In the future some diocesan, or for that matter national, Church historian will rise up to call him blessed! May his tribe increase!

Economic Factors In Delinquency, by Cletus Dirksen, C.PP.S., Bruce, Milwaukee, pp. 94, $2.00.

"THE key to the world's history," says an American historian, "is the economic question." The economic question is paramount also in the history of that smaller, individual world: the American youngster. If the clouds of delinquency all too often cast their heavy shadows across what should be the halcyon days of boyhood and girlhood, frequently it is because unfavorable social factors have dealt their immature victims an unkind, disconcerting deal.

Certainly the parish priest should know something about this phase of sociology. With little time to waste, he will do well to make a speedy survey of the "Economic Factors of Delinquency," with Father Cletus as his able guide. Vague ideas will give way to a refreshing sense of useful knowledge as the author deftly reveals the impact of sub-standard human existence upon the making of a delinquent. But environment, poor housing and irksome poverty are shown to contribute to the deterioration of moral values in a community, to the destruction of moral courage, and to the begetting of pitiable, delinquent youth.

Where sinister conditions come into being they fling a challenge at the citizens of the community. But Father Cletus, striking out against a too "scientific" treatment of crime, warns that delinquency stems from defective character development. If sinners come from slums, so may saints. It is the individual's responsibility to rehabilitate himself. State paternalism is not the remedy, for a man "cannot be an object of charity ... and be expected to blossom forth into a new man" (p. 89).

Delinquency will never end. Every priest knows that very well. But if he loves his boys and his girls, he will be vitally interested in keeping them away from Juvenile Court. His joy should be the gratifying ministry of saving them, both body and soul. Maybe with all their early burden of life he can teach them to become co-operative. "If a man is really cooperative with his fellow-man," says Father Cletus, "he is no longer antisocial. He is no longer delinquent" (p. 24).

It was a pleasure for Father Cletus to write his book, he says, "because its topic is the growing boy and girl, an ever fascinating topic." It was a pleasure, too, for the reviewer to review it, for he spent thirteen years of his priesthood among youthful delinquents. He welcomes another voice crying out against economic factors that in too many instances deprive our American youth of their heritage of liberty and joy.—W. A. Wuenstel.

The Way Of The Mystics, by H. C. Graef, The Newman Bookshop, Westminister, Maryland, 1948, pp. 160, $2.75.

IN AN excellent and only too brief introduction, the author of this penetrating but simple analysis of the mystical way lays down with Saudreau and Garrigou-Lagrange the fundamental principle that "the mystical life is nothing else but the life of Grace lived at its highest level." All the rest of the little work with the exception of a pointed conclusion is a kind of definition by denotation. In fifteen sketches of the lives of the best known mystics, he manages lucidly and admirably to highlight the central supernatural unities about which these human personalities in their individual divergencies revolve.

Special attention is paid—fittingly—to John of the Cross, "The Mystics' Mystic"; and there is an account, to this reviewer of paramount interest, of the life of the Italian housewife, Blessed Anna Taigi, who never neglecting the humdrum of her daily round, led a life which is a marvel of Grace.

There is one error, apparently typographical, which makes Cardinal Fesch a brother of Napoleon.—G.J.G.

Continued from page 894

you do as I told you? Did you have a talk with God?"

"Yes, suh, I did. I done explained to Him jes' what you said and he told me not to let that bother me at all. He said, 'Eph,' I been trying for 50 years to get into that church myself, and I ain't got in yet'."

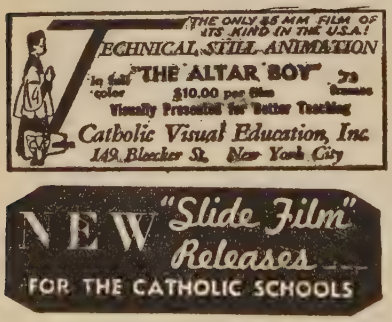
Anonymous Letters

ORDINARILY, we throw them away without even reading them through—that is, when they come from readers of Our Sunday Visitor or any of our publications.

We can't understand, though, why a priest writing to us, his brother-priests and the editors of a clerical magazine, should hesitate to identify himself. He can always specify that his letter be kept in confidence, or that it remain unpublished, or that if published, his name be suppressed. But an anonymous letter from a priest to a priest is hardly comme il faut. And still we get them.

One such letter submitted a reasoned objection to Father Mutch's thesis on indulgences, presented in a recent article. The anonymous priest contends that one Communion a week is not enough to gain all the indulgences of a week.

We sent the letter to Father Mutch, who says that an adequate answer to the several objections would require far too much space in our pages. Then, at Father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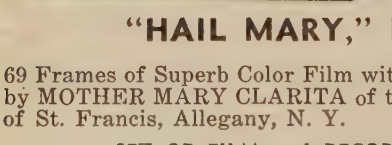

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Mutch's direction, we sent the letter to a nationally known canonist, who submits that "there seems to be no doubt at all that Father Mutch is entirely in the right . . . "

However, if "A Priest" will only write to Father Mutch at 513 Vaile Avenue, Kokomo, Indiana, he can fight the matter out to his heart's content—and we think he'll find Father Mutch well able to defend his own corner.

The Block Rosary

WORD comes to us from Washington, D.C., that a new movement is afoot to encourage recitation of the Rosary.

Simplicity itself, the plan was originated by a girl from St. Anthony's Parish.

At the beginning of October, she got the idea of asking all the people on her block, Catholic or otherwise, to join her each evening in her home reciting the Rosary for world peace and the conversion of Russia. She had between 30-35 people dropping in at each session.

The effects have been wonderful. Several of the group have started the practice of daily Communion. At least seven families have taken up the Family Rosary in their own homes, now that October is over and the Block Rosary is being said only once weekly instead of daily—daily recitation of the Block Rosary being reserved for May and October.

The practice is spreading to other communities, too. Besides eight neighborhoods and apartments in Washington, over seven neighborhoods in Newport News,

Virginia, have adopted the practice.

It all makes for a greater spirit of neighborliness, of course; people of the neighborhood who knew others only by sight found out, as one lady put it, "What really nice people our neighbors are!"

Curiously, about a third of those attending these gatherings are men, despite the fact that men aren't supposed to go in for such semi-public acts of devotion. In the area covered by our correspondent, people of other creeds were learning to say the Rosary (six, in this neighborhood); one lady pleaded for a continuance of the "prayer meetings."

Although the plan is simplicity itself, as we said, further briefing —if it be felt necessary—can be had by writing to the National Shrine of the Immaculate Conception, Washington 17, D.C.

For Your Perusal— 'Tolle et Lege!'

"THOSE who believe that religion should be sold to the people like any other commodity and see no reason why vice and greed should monopolize the marketplace and its methods, those who would, as it were, drive the money changers into the temple, that they might there exercise their skill in a good cause, will rejoice at a recent advertisement run by the Sun.

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At first we felt like blasting the infidel out of ear-shot. A confrere to whom we showed the clipping only laughed and said quietly, "Isn't he right!" But he isn't right; we don't admit that for a moment. But what we did come to admit grudgingly is that he is so darn near right in that someone has given him a handle and he has known how to use it with devastating effect.

It occurred to us sadly that the money changers in the temple could no doubt have put up a good case for themselves—only Our Lord doesn't seem to have waited. Slash, slash, went the whips and over went the tables!

On the Side of the Angels

RIGHT now we're looking at a picture-story layout from the Albany **Times-Union,** sent to us by a Glendale, California reader of **Our Sunday Visitor.**

It points up the fact that television is drawing our youngsters more and more into taverns and bars. The pictures, though, involve Father Lawrence Kelly, pastor of St. Peter's Church, Stillwater,

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New York, who has devised a corrective program of his own.

During the war, he worked up a parish youth center with weekend dances. But with the television boom, attendance at his dances fell off. There were plenty of girls on hand, but few boys.

A little sleuthing uncovered "any number of cases," Father Kelly says, "where young boys visited barrooms on a Friday or Saturday night to watch television prize-fights.

"Perhaps they didn't intend to drink anything but soda," he says, "but young people tend to imitate their elders, and if they're around men and women who drink, they're going to try it themselves."

So he installed a television set in the parish hall and specia video-parties were planned.

"The results are amazing," h reports. "Our center has bee packed ever since. We also ex tend an invitation to boys an girls of other religious creeds an find them more than willing to a tend the parties.

"When the kids aren't watchin television, they can dance, pla games and serve themselves re freshments."

We had the pleasure of meetin Father Kelly one Tuesday even ing in August two years ago. Ou vacation, as usual, took in a vis it to the Albany Diocesan Vill at Brant Lake and we had bee piloted to Stillwater by an enthus iastic seminarian, a disciple o Father Kelly's whereupon the-con versation became so interestin

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that we were—without much difficulty—persuaded to stay overnight. His hospitality included everything from a toothbrush to the safety-pin need to make the pajamas stay put.

Needless to say, we never expected to be hearing of his work via Glendale, California.

'Lady Sopranos and Fiddlers'

"KEIGHLEY was opened the other day," wrote Pugin to Ambrose Phillipps, "with a most horrible scene. Not only was all decorum violated, but a regular row took place between the musicians who quarrelled about their parts in the church, and after an hour's delay one priest drew off his singers and a Miss Whitwell—whose name appeared in the bill of the gigantic letters—quavered away in a most extraordinary fashion. There was no procession . . ."

This was only one feature Pugin had to contend with. Or to put it from the point of view of the opposition, Pugin was only one factor poor harried Bishop Walsh of the Midlands had to contend with. The story is set down in great detail and with painstaking fairness, though none the less delightfully, by Denis Gwynn, in **The Clergy Review** for August.

"Medievalists," so-called, wrangled with the modernizers of the day and all sought "reform." One asked for rood-screens and sanctuary curtains; another saw in all this a fatal exclusion of the laity from participation in Holy Mass. Wrote Lingard wryly, "I suspect that it was only after the monks had contrived for their own comfort choirs between the altar and

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the people that roods were introduced, and those frightful figures of the Crucifixion stuck up over the entrance to the choir; that as the people were shut out from the sacrifice, they might at least have some object to entertain their thoughts with while it was performed."

Bishop Walsh kept his head and his saving humor throughout it all, though the one must have been threatened and the other severely taxed more than once. Professor Gwynn tells of his calm kindness in one crisis when his wealthy and generous patron, the Earl of Shrewsbury, accompanied by Pugin and several Anglican friends, had expected to attend "the full Catholic ritual in the surroundings of Gothic architecture and vestments." They were horrified to find "a full orchestra in possession and a large choir including females." Pugin rushed to the sacristy to protest to the Bishop whom he found already robed in cloth of gold vestments which the Earl had presented. The Earl himself issued an ultimatum that either "the lady sopranos and fiddlers" give way or the vestments come off. Off came the vestments to be replaced by a "dingy set of the French pattern"; the good Bishop would not disappoint his parishioners after their months of preparation. Off, too, went the Earl in great disgust.

'The Apostolic Union of Secular Priests'

A PRIEST from Providence asks information about "The Apostolic Union of Secular Priests."

"I learned of this important group only the other day and was amazed that more isn't said about

it in seminaries, at retreats, etc. I haven't been able to find out who the present National Secretary is and I thought you might be able to help."

Well, that makes two of us who don't know much about the Apostolic Union. Should we blush? Perhaps one of our readers could relieve our embarrassment.

'Labor is a Partner'

IN our August issue we told of how a labor-leader accuses us priests in general of lying down on the job as far as Communism goes. He thinks we should man the pulpits and start hitting hard.

A sidelight is thrown on this in a letter from Father Gales of the Catechetical Guild:

"Recently," he writes, "the National Research Bureau of Chicago practically threw up its hands and said it could get no co-operation from industry in the circulation of our anti-Communist comic-book **Is This Tomorrow.** It seems that the big moguls are deathly afraid to distribute the book for fear of reprisals among their employes."

The Guild is now preparing another educational comic to be called **Labor Is A Partner,** in an effort to put Catholic social teaching into a form with mass appeal.

The plot has to do with a striking union. In the course of the strike, the union members get together and, looking beneath the immediate interests of the strike, come up with the Church's idea on the entire subject of labor-capital relations. This angle is used as a device for treating the living wage, annual wage, the right

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to organize, and even such subjects as the share of labor in management and profit-sharing. The principal theme of the book is that labor and industry are actually partners in the real sense of the word—they work together toward a common end.

The script of the book is being checked by many Catholic authorities. Then distribution will be made through schools and churches.

Navy Chaplain Writes...

WE had a letter from a Navy Chaplain at one of our large bases who sent figures which will probably prove of great interest to all our readers:

"I can claim that I have been busy. And, Brother (oops—Father), you can say that again. But it is a great chance and we can't afford to miss it. We get a crack at every Catholic that comes in. And surprisingly (and shockingly) some days we find as many as 25% who haven't made their Easter duties although these are kids, 17-18 year olds. And, as long as I am quoting figures, we are running 32.5% Catholics here. Of these, one out of every fifty Catholics has not been baptized, 6.7% have not even made their First Communion, 10.9% have not been confirmed. The roughly 90% remaining get short shrift (and I mean just that) because of the shortage of priests. The ignorance

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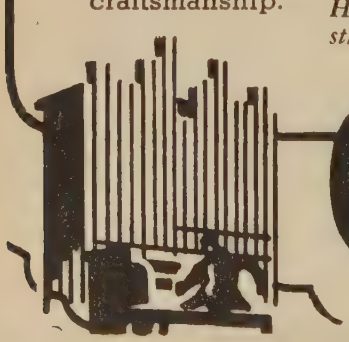

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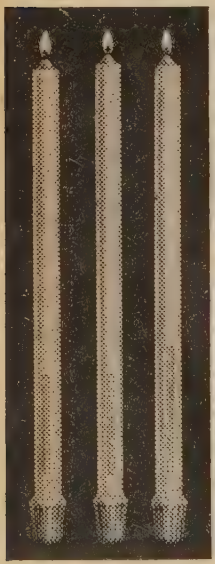

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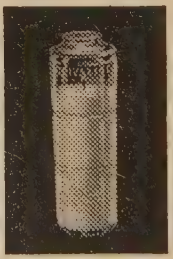

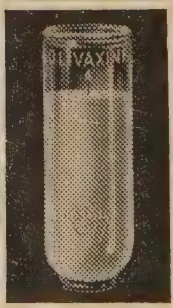

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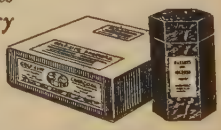

of the Faith is generally appalling . . ."

Squelching An 'Ex'

YOU have heard of The Converted Catholic, of course. These people have a way of making themselves heard of—not so much by us as by others. Even here, though, we were amused in a melancholy way to find that they had got somewhere the names of many seminarians whom they are trying now to save from the "perils of political Catholicism."

Naturally they are much more interested in Protestants and nonbelievers whom they can prey upon often rather easily, appealing to ancient trite themes that find a ready response in the unthinking. When one of their stooges hits your town, you may look for trouble. Give the devil his due; but be prepared.

At least that was the attitude of Fr. E. M. Frederick in Madison, Minnesota. Peter J. Doeswyk, an ex-priest and an associate editor of that sheet, gave "lectures" there to two Norwegian Lutheran congregations. He drew, sad fact, the biggest crowds in the history of these two parishes, which proves something; since he had nothing to say positively, only protestantly.

Fr. Frederick exposed him—with admirable restraint, we thought after seeing his script. He told his people that the lecturer was, indeed, an "ex"; that he had been expelled from his diocese for "a crime so vile that I am ashamed to read it from the altar"; that his heart went out to good Protestants "victimized by such propagandists

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in spite of Christ's warning" (Mt. 7:15); that we don't go to disgraced ministers to get an account of Protestantism; that he shared the feeling of Peter, James, and John as they thought of their brother Judas. . .

The summary doesn't do it justice but it gives you an idea. The whole thing was then mimeographed and distributed to the people of Madison. Fr. Frederick probably has some copies left, by the way.

Correspondence

Consalvi and Napoleon

Editor:

IN your most recent issue you quote Cianfarra's book, **The Vatican and the War**, relating a story of Cardinal Consalvi and Napoleon. ("Do you know that I am capable of destroying your Church?" . . . "Not even we priests have achieved that in eighteen centuries!")

It seems that Consalvi was misquoted or was flying under false colors or I'll have to review Church History again! Though Cardinal and Papal Secretary of State, Consalvi was a layman.

Better yet is the quotation of Napoleon in reference to the same Consalvi—a lefthanded compliment to the Priesthood and a reproach on some who share it: "Il est plus de pretre que les autres." (He is more priest than the others).

This was interpreted as an expression of admiration for Consalvi, the layman, standing on principles in the face of French treats and bayonets. It was also

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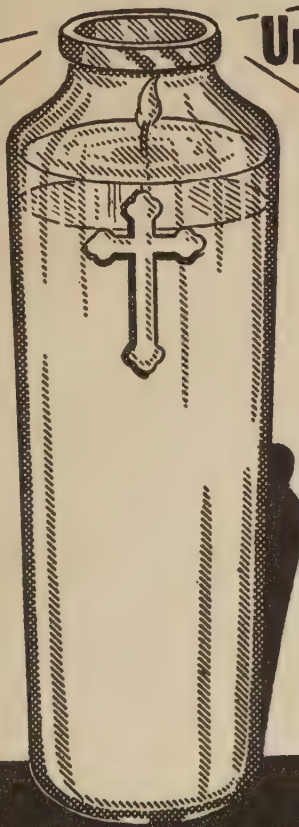

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a sneer at the other purple and scarlet-clad "diplomats" of sacerdotal and episcopal character who seemed to be "prudent" and willing to make a "deal" better known in diplomatic circles as a **modus vivendi.**

Even the renegade Napoleon liked to see a man of principle and particularly a priest, stand by his guns in situations when obsequious discretion is a happy substitute for principled valor.

Charles E. Bermingham

Babylon, Long Island
New York

Eleison, Eleison, Eleison . .

Editor:

THE use of the vernacular in the celebration of the Eucharistic Sacrifice has always appeared to me as most undesirable. But when a priest is compelled by circumstances to listen to the Kyrie sung according to the melody of Adeste Fideles or a similar joyous hymn, then he may be pardoned if he wishes the ancient Greek cry for mercy were hastily translated into the vernacular. "Composers" might then understand it sufficiently well, and not make an allelujah out of the eleison.

For your private edification, even thought it make you snigger, hum the words "O Lord, grant us mercy, mercy, mercy, mercy" according to the tune of Adeste Fideles. I believe you will again be grateful to the Gregorian Chant for letting the ninefold eleison be just what it is intended to be, a plaintive plea for mercy rising from the bruised and contrite hearts of sinners—

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Correspondence

n appropriate, significant, impor-ant element of preparation for he sacrifice for the remission of in.

Edward Dahmus
St. Libory,
Illinois

From Bishop Muench

HIS Excellency, Bishop A. J. Muench, has forwarded the following excerpt from a letter expressing gratitude to priests who are helping their brother-priests in the Russian Zone with Mass stipends. It was written by Msgr. Ferdinand Piontek, in charge of Goerlitz, a remnant of the large Breslau Archdiocese:

"I desire to express my heartfelt thanks to Your Excellency and to the American confreres who have given the Mass Stipends. The last months were very difficult with regard to food since foodstocks of last year's harvest are pretty low. The rations to which we were entitled according to our ration cards did not come for a long time. Elementary foodstuffs like bread and potatoes were severely rationed, to say nothing about butter, fat, and meat.

"Like a gift from heaven the CARE parcels are welcomed in our Diocese. These, we know, are sent with sympathetic understanding of our needs. **Esurivimus et satiastis nos.**"

A Missionary's Appeal

Editor:

AS a German missionary, I must leave British East Africa, Tanganyika Territory, after eighteen years of loyal service.

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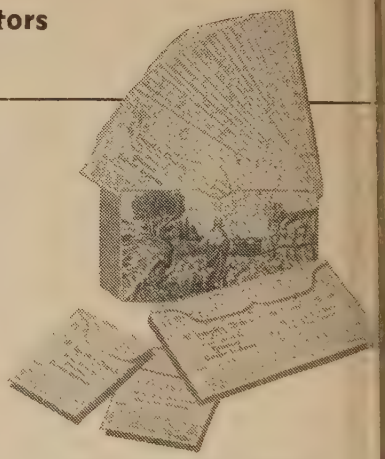

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Correspondence

At home I must help in parish work for Catholic refugees. Therefore I hope that the famous **Sunday Visitor** and **The Priest** could help me very much in the difficulties of changing the front. Perhaps one of the readers would be so kind as to send old copies to my home address. In Germany we are so poor in such useful literature.

If anyone could send **The Catholic Worker**, I would be very grateful for the orientation on the social question. The refugees are a very mixed people.

We are allowed to take with us only 200 kc. luggage—therefore I must leave behind all my books and prints. If anyone would send also old copies of the pamphlet list, it would be a good servant.

Faithfully yours,
O. Mors

c/o Frau Maria Mors
Ruhrstr. 20
American Zone, 14a
Ludwigsburg (Wzbg.)
Germany

Protest Against An Ad

Editor:

THE enclosed circular is the most disgusting of many such which I have received lately. Seldom have I encountered such brazen contempt for sacerdotal intelligence and integrity as is evident here. I would that somebody with a sufficiently vitriolic pen would sear the hide of these publishers for whom nothing, not even the Holy Sacrifice of the Mass, is sacred.

Note the play on the word "Father" followed by the easy come-on

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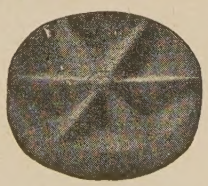

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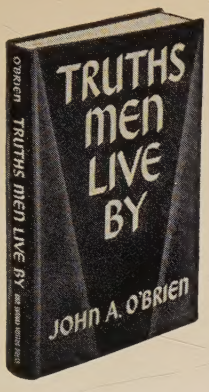
Correspondence

to offer the parishioners somethin "unforgettable . . . Somethin moting religious zeal!" In th "priceless," no less . . . "while pro clinching argument, Father is as sured that if he goes about right, the returns (returns heavil underlined lest Father miss tha word) "the returns will be amaz ing!" Father is supposed to droo here. All he has to do is purchas a few envelopes, pass them out an collect them, offer one Mass only and a right tidy stipend is hi Amazing, isn't it!

But perhaps Father has som misgivings. Ah, Father, dispe them you have almost a duty t follow out this scheme because b so doing "you will be spreadin Catholic Action." And isn't tha what the Pope wants? This is, submit, a new low in the prostitu tion of Catholic Action.

Maybe we priests are to blame For years we have permitted th printers, publishers, church-furn ishing and religious-article ped dlers to foist such cheap junk o us and our uninstructed parishion ers that the former are inhibite by no sense of propriety or de cency. As long as we make it prof itable for them they will continu to insult us.—Sacerdos.

What with the strikes, etc., ou supply of vitriol is running low But the author of the letter, i seems to us, doesn't need any help The circular he describes, which we have not reprinted even here, is an other one of those things which, i our opinion, comes as close as poss ible to sacrilege. We suggest that if you get such a cheap "come-on" you take the trouble to write the advertiser and protest.—The Edi tors.



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